

THE KOREAN CHRISTIAN CHURCH
ANALYZED IN TERMS OF
REFORMATION THEOLOGY

A PROJECT
PRESENTED TO
THE FACULTY OF THE
SCHOOL OF THEOLOGY AT CLAREMONT

IN PARTIAL
FULFILLMENT OF
THE REQUIREMENT
FOR THE DEGREE
DOCTOR OF MINISTRY

BY
SUNKYU, HUH
June 1975

This professional project, completed by

Sun Kyu, Huh

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Dean R. L. L. L. L.

June 4, 1975.
Date

Joseph C. Hayler, Jr.
Dean

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DISSERTATION ABSTRACT

of Sunkyu, Huh

School of Theology at Claremont

"The Korean Christian Church Analyzed In Terms of Reformation Theology"

This project is divided into three parts. The first describes the history of the Christian church in Korea; the second analyzes the Korean church in terms of Reformation theology; and the third is my conclusion.

In the first part, I describe the pioneering spirit and work of the American missionaries. The Revs. Mr. Henry D. Appenzeller and Horace G. Underwood were the first missionaries from the United States; they arrived in Korea in 1886. With their colleagues, they began their work with the following four methods: medical mission work, educational mission work, literacy mission work and evangelical mission work. With their pioneering spirit, the missionaries founded many schools, hospitals and churches. And they translated the holy scriptures into the Korean language.

In the first thirty years, the missionaries taught the Korean people a literal understanding of the Bible. I indicate that such an approach lacked a complete knowledge of Christian theology. At that time, the Korean people needed to gain a consciousness of their historical and political possibilities. But the missionaries could not teach that to the Korean people, who lived then under the colonial oppression of Japan. When the Koreans struggled against

the Japanese in the 1919 independence movement, the missionary group declared its neutrality. But in the 1930's, the missionaries themselves had to struggle against Japanese demands for public worship at their Shinto Shrines. After the Second World War, with the coming of political independence, the Korean Christians then faced a serious problem of church divisions and factions.

In the second part of the thesis, I deal with the thought of the Reformers, John Calvin and Martin Luther, on their concepts of: the Church, the civil government and law, the relationship between priest and laity, and the contents of valid preaching. Calvin and Luther both thought that every secular power was ordained by God. So they insisted that the people under these rulers should obey them. However because, since the beginning of the twentieth century, the Korean people have never been ruled by a just government, I have some doubt regarding this assertion of the Reformers.

In the case of Korea, the situation of the clergy is different from that of the medieval church, as today most clergy in parish situations find themselves dominated by the laity. I suggest how these two groups can cooperate in today's Korean church.

In my conclusion, I deal with the problem of modern Korean society, the problem of church division there, and the situation of the Korean people now in the United States.

INTRODUCTION

This project is divided into three parts. The first is the history of the Korean Church. Second, the Korean Christian Church is analyzed in terms of Reformation theology. The third is my own conclusion.

In Part I, the History of the Korean Church is described under six divisions:

A. In the eighteenth century the Catholic Church sent many missionaries into Korea. But the mission work could not succeed due to persecution by the Korean rulers. I deal with two cases of persecution and define the character of those persecutions.

B. In 1886 two families of missionaries came to Korea from the United States; they were from the Presbyterian Church and the Methodist Episcopal Church. They began their mission work with the following four methods: medical mission work, educational mission work, literary mission work, and evangelical mission work.

In this early period, these missionaries translated the Holy Scriptures into the Korean language. After the first few years, they traveled to many places to open outpost stations.

C. From 1886 to 1910 the Korean Christian Church developed rapidly. In this period many missionaries came from many western church denominations and from many

countries. Meanwhile, in 1910 the Japanese annexed Korea as a part of territory of Japan.

After the Korean people had lost control of their nation to Japan, they sought some hope and enlightenment from the Christian gospel. At this time, the western missionaries preached the gospel through a literal interpretation of the Bible, but they could not indicate a historical direction in the truth of the Word of God. Because the missionaries had to be concerned about the Japanese as the rulers of Korea, it was very difficult for the missionaries to indicate a political and historical direction for the oppressed Korean people.

D. The Korean people struggled against the Japanese. The Independence Movement in 1919 was an expression of the Korean people's desire for their freedom. This movement was led by the pastors of many Christian Churches. They seem to have been influenced by the missionaries, who taught the gospel only through a literal interpretation. So the Korean leaders were not encouraged to use weapons against the Japanese oppressors. This was the big reason why the Independence Movement could not succeed.

In the struggle against the Japanese oppressors, the Korean Christians had to resist by themselves, without any participation by the missionaries. But in the struggle to resist Shrine worship, the missionaries and the Korean Christians both had to resist by keeping true to their

common faith.

Because the demands of Shrine worship related to the life of missionaries as well as the Korean Christians, at last the missionaries had to withdraw from Korea through Japanese pressure for resisting Shrine worship. And the Koreans had to submit to this oppressor.

E. After the Second World War, many missionaries came back again to Korea. Many Korean churches had a chance to be re-established. But the Church faced a new crisis: the division into many factions by the new theology, the new mission funds, and the lack of a true knowledge of Scripture.

F. The Korean people today need national unification. And the people of North Korea need the Word of God. In the case of the Korean people, ten million persons separated from their families represent a crucial problem.

In Part II the Korean Church is analyzed in terms of Reformation theology. I divided Part II into four sections. First is the Church, second is the relationship between clergy and laity, third is the content of the preaching of the Korean Church, and fourth is the civil government and the law.

A. The Church is a "community of believers." The Catholic Church had emphasized its apostolic succession as its authority to be a Church. But to the Reformers, the preaching of the Word of God and the administration of the Holy Sacraments are the marks of the true Church.

I have analyzed the Korean Church which now has lost its uniqueness and is dividing into many factions.

B. Luther thought that there are two kingdoms: the kingdom of God and the kingdom of the world. The true believers belong to the kingdom of God. There are two laws: the civil and the theological or spiritual law. All powers and laws are ordained by God. But the Korean people distrust many laws and governments because they usually have oppressed this people.

C. In the Old Testament conception, the priest is the mediator between man and God. The Roman Catholic Church thought that the clergy are superior to the laity. But the Protestant Church insisted on equality of status between clergy and laity. In the case of the Korean Church, the laity are superior to the clergy because the power of money makes laity gain a dominant influence at the local church level.

D. The Roman Catholic Church neglected to preach the Word of God. And the Mass held the central place in the worship service. To the Reformers, preaching the love of God, the forgiveness of God, justification by God's mercy, and the merits of Christ, all must be emphasized. The Holy Scripture is crucial to preaching the Word of God.

In Part III I explain the situation of the Korean people in three sections. The first is the Church and society; the second is how to heal the wounds of the Korean

Methodist Church caused by dividing into factions, and the third is the situation of Korean immigrants in the United States.

A. The Church and society. Both nations of the divided Korean people are oppressed by dictatorship. The Christian Church has to proclaim true liberty and human rights. The Church also has to proclaim freedom from sin.

B. The Korean Methodist Church was divided after long inner struggle at the General Conference in December, 1974. The Methodist Episcopal Church and the Methodist Episcopal Church, South had been united in 1930 to establish a new autonomous Korean Methodist Church. At this moment the Korean Church has to learn from history.

C. The Korean immigrants in the United States have a lot of problems: employment, finances, family, separation, language, housing, etc. The Christian Church has a lot of work to do for these people who are wandering in this wide country. These people really need the love of God in their lives.

Part I

THE HISTORY OF THE KOREAN CHURCH

A. THE ERA OF THE EARLY CATHOLIC MISSION

In the last quarter of the nineteenth century, Korean society was faced with a serious political threat. Russia, China and Japan competed then to dominate the smaller nation of Korea with their military power. In the 1870's the ruler of Korea, Tai Won Kun, tried to protect Korea from any international relationships with foreign nations. He did this because the Korean regime wanted to avoid giving any cause for possible foreign invasion.¹

In 1876 the Korean regime was forced to open its national isolation through a treaty with Japan.² A historian, Kenneth Scott Latourette, describes the situation of Korea at that time:

In A.D. 1800 Korea was in the hands of a decadent dynasty and was in poor condition to meet the international intrigues which accompanied the penetration of the Far East by the occident.

Fearful of the complications which might ensue from the coming of Western peoples and later in being subjected to armed pressure by them, the Korean rulers were

¹Cornelius Osgood, The Koreans and Their Culture (New York: Ronald Press, 1951), p. 206.

²Harry A. Rhodes, History of the Korea Mission (Seoul: Y.M.C.A. Press, 1934), I, 4.

much more tardy in admitting the occidentals and entering into relations with them than was either China or Japan. ³

In 1882 the United States made a trade treaty with Korea. Soon after, American Christian churches began sending missionaries to Korea. But all through three quarters of the nineteenth century, the Korean regime prohibited the Catholic mission from spreading its religion in Korea.⁴

There were two reasons why the Catholic mission was prohibited from opening in Korea. First, Christian religious instruction was regarded by the Korean regime as destructive to the pure cultural tradition of Korea. An illustration will explain this concern:

A man named Chi Yoo Song was a Catholic Christian. When his mother died, he rejected the practice of ancestor worship. Because he did not perform the ancestor worship ceremony, due to his Christian faith, the village people condemned him to the authorities. He had been taught that the ancestor worship ceremony violated the Christian faith. This act was the cause of his martyrdom. However, it became even worse; for at least 400 Korean Christians were then

³Kenneth Scott Latourette, A History of the Expansion of Christianity (New York: Harper & Brothers, 1944) VII, p. 412.

⁴Osgood, p. 250.

arrested by the regime and killed.⁵

Second, Christians as a group were regarded as anti-patriotic. A Catholic priest named James Choo did Christian mission work secretly in Korea. At last, he was found out and arrested. And in 1801 he was killed, along with several of his Christian friends. Historians indicate that some 300 Christians were martyred in that year.

At this time, a Catholic Christian named Whang Sa Yung wrote a letter to the Pope. In his letter he described the Church's difficult situation under persecution, and he asked the Pope to send soldiers to prohibit the persecution suffered under the Korean regime. Unfortunately, this letter was found by an agent of the regime, and the man was executed. This event caused many Christians to be arrested by the Korean ruler, and all of them were martyred. This was the reason for regarding Christians as an anti-patriotic group. After that, the persecutions and martyrdoms took place many times, in 1810, 1815, 1819 and 1826.

In the latter part of the nineteenth century, the main persecutor of Christians was Tai Won Kun. He was the King Kojong who ruled from 1862 to 1910. He had reached the throne at an early age to succeed King Chuljong. Tai

⁵This section is based on Allen D. Clark, History of the Korean Church (Seoul: Christian Literature Society, 1961), pp. 31-35.

Won Kun had the chance to rule Korea with a strong hand. And in the period of his rule, Tai Won Kun persecuted many Christians.

An American missionary in Korea has explained the situation of persecution:

The regent, believing that he had defeated the foreigners, increased the severity of the persecution. When the work was done, the Church had almost ceased to exist. Every leader was gone. Nine of the twelve priests were dead. The young theological students were scattered or dead. The printing press was destroyed and there was a death penalty for anyone who owned one of the books or who called himself a Christian. By 1868 two thousand Christians had laid down their lives. ⁶

Whenever I read about the persecutions of the early Catholic Christians by the Korean regime, I have two kinds of reflections. First, it is regrettable that the Korean regime suspected the Christian religion as a preliminary to western invasion, that the colonists would spread their religion just before they were to invade with military power. What they thought about it was not always true. But their thoughts were not always wrong either, because many colonists did use the Christian religion for their own benefit.

My second reflection is to regret that the Korean people accepted the Christian religion only after the Japanese did. The Japanese then became enlightened by western culture and the Christian religion one step earlier than

⁶Ibid., p. 35.

Korea did. They then were able to use their cultural dominance to conquer the people of Korea.

B. OPENING THE PROTESTANT MISSION IN KOREA

In 1876 Japan forced Korea to open its nation, and make a treaty with the Japanese. In 1882 the United States obtained a similar commercial treaty.⁷ Around this time, both the inward and outward situations forced Tai Won Kun to gradually give up his anti-foreign and anti-Christian policies.

In 1882 the Korean government dispatched an ambassador to the United States named Min Yongik, a nephew of the reigning queen and a man of high position. While Min Yongik was going to Washington, D.C., he met Dr. John F. Goucher, the President of Goucher College, on a train. With this chance to learn about Korea, Dr. Goucher became interested in beginning a Christian mission work in that land. So he sent a letter to the Methodist Mission Board, offering \$2,000 for starting this work.⁸

Around the same time, the Rev. Mr. Robert S. Macclay, an American missionary in Japan, had a similar interest in mission work in Korea. So he asked Kim Okkyun, a Korean politician in Japan, about the situation in Korea. After Mr. Macclay went to Korea to research the possibilities for

⁷Osgood, p. 207. ⁸Clark, p. 55.

Christian mission work, his research was reported to the Methodist Mission Board in New York. In 1884 the Mission Board appointed Dr. and Mrs. William B. Scranton, the Rev. Mr. and Mrs. Henry D. Appenzeller, and Mrs. Mary F. Scranton as the first Protestant missionaries to Korea. Dr. Scranton was a medical doctor, a graduate of Yale and of the College of Physicians and Surgeons in New York. Mr. Appenzeller was a graduate of Franklin and Marshall College and of Drew Theological Seminary. These missionaries had been stimulated toward their decision to do mission work in Korea by reading The Christian Advocate and The Gospel In All Lands.⁹ With these papers, they could read about the Korean situation.

The Southern Methodist Episcopal Church dispatched their first missionary to Korea in August, 1896, eleven years later than the Northern Methodist Episcopal Church had sent missionaries to Korea.¹⁰

The American Northern Presbyterian Church Board of Foreign Missions had the same interest in mission work in Korea. Frederic Marquand offered the sum of \$5,000 for the mission there. The Rev. Mr. Horace G. Underwood was the first missionary to come to Korea from this church. The Rev. Mr. A. D. Clark explained Mr. Underwood's process of decision:

⁹George Heber Jones, The Korean Mission of the Methodist Episcopal Church (New York: Board of Foreign Missions, Methodist Episcopal Church, 1910), p. 22.

¹⁰Clark, p. 82.

The previous winter, Mr. Underwood had been present when a paper was read on the need for men to open work in Korea. Mr. Underwood set to work to try to find someone for this work. He himself had been thinking in terms of service in India but, when no one volunteered, the conviction became strong that he should himself volunteer for service in Korea. He was turned down twice and was about to return to his first decision in favor of India, when he was finally appointed to Korea, July 28, 1884. ¹¹

I would like to describe the work of the first missionaries by dividing their work into four parts: medical mission work, educational mission work, literary mission work, and evangelical gospel mission work.

1. Medical Mission Work.

In October, 1884 there were social and political disturbances in Korea caused by the struggling between conservative and radical political groups. The conservative group was influenced by the Chinese, and the radical group was influenced by the Japanese. At the time of that disturbance, many people of the conservative group were killed or wounded by the activities of the opposite side.¹²

Prince Min Yonik was also wounded in that disturbance and was lying at the point of death when he was rescued by Dr. Horace N. Allen, who was a resident medical missionary. After Min's recovery from his wound, Dr. Allen was appointed official court physician at the suggestion of

¹¹Ibid., p. 58. ¹²Rhodes, I, 15.

Min.

After that, Dr. Allen made plans for a government-sponsored hospital. He explained the plan to King Kojong through the American Embassy. When the King granted the plan, a new hospital by the name of Kwang Hee Won was able to be opened. Dr. Allen belonged to the Board of Foreign Missions of the Northern American Presbyterian Church. He had come to Korea through Shanghai.¹³

When Dr. Scranton first came to Korea as a new Methodist medical missionary, he worked with Dr. Allen in the government hospital. But on June 15, 1886, he was able to open another new hospital. The King named the new hospital "Si Pyong Won," which means universal relief hospital. These were the first two hospitals opened by the missionaries from the west.

The hospitals did not neglect to teach the gospel to their patients. An American missionary described the medical mission work as follows:

Hospital evangelism has begun, though some preaching of the gospel had been done in connection with the medical work, from the beginning. At the Sy Pyong Won, a staff prayer meeting was held each morning, at 8 A.M. An hour later, an evangelist conducted a Bible study for patients in the wards and, at noon, led a service for the dispensary patients. In the afternoon, there was a class for in-patients on the Methodist catechism, etc....¹⁴

Dr. W. B. McGill and Howard and Rosetta Sherwood

¹³Ibid., I, 17. ¹⁴Clark, p. 85.

also were medical missionaries, and McGill and the Sherwoods both started their own hospitals in Seoul soon after they had arrived in Korea.

In 1895 there was a terrible cholera epidemic in Korea. In Seoul 5,000 people died in the epidemic. All the Christian medical missionaries cooperated in an effort to rescue the Korean people from that epidemic.

The following statement was adopted at the first meeting of the mission council in 1893. I would like to report only articles 9 and 10, because these two articles explain very well the spirit of the medical mission work.

9. The service of our physicians can be turned to best account when it is possible to keep the same patient long under treatment, either in a hospital ward or in the patient's home, thus giving opportunity for instruction and example to sink deeply into the mind. Dispensary work is of comparatively little profit.

10. Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, because their experience of compassionate dealing is likely to open a wide door for the evangelist. 15

The medical mission in Korea fulfilled its role as a bridge between the missionaries and the Korean people. The Koreans gradually began to trust the missionaries as their good friends. The Korean people had a good chance to understand the meaning of the Christian religion by the active witness of the medical missionaries.

¹⁵Ibid.

2. Educational Mission Work.

Modern education in Korea was begun by Christian missionaries. On June 8, 1886 Mr. Appenzeller opened a new school named Paichi Hakdang, which means "hall for rearing useful men." In 1887 the main building of this school was built. The difference in curriculum between this school and the traditional Korean schools was the teaching of the English language and the Bible.¹⁶

In 1885 the first girls school was opened by Mrs. Mary F. Scranton, the mother of Dr. William Scranton. Female education was a really new idea in Korea at that time. Because women were considered inferior, their proper education had long been neglected.¹⁷

The name of this school was Ewha-Hakdang, which means "pear blossom institute." This was the name given by Queen Min. An American missionary, Mr. Clark, explained about the school's first student:

The first student had been received the previous May. She was the concubine of an official who wanted his wife to learn English so she could be the interpreter for the Queen. She stayed about three months.¹⁸

But this school was the beginning of what has today grown to be the Ewha High School and Ewha University, which are first-class educational institutions for Korean women.

In Pyongyang, in the northern part of Korea, a new

¹⁶Ibid., p. 66. ¹⁷Jones, p. 39. ¹⁸Clark, p. 65.

union college was opened by co-operation between the Presbyterian and Methodist missions. A little book published in 1910 by the Methodist Board of Foreign Missions described the activity of the students there:

The students are reported as having nearly all been faithful in attendance on Sunday morning Bible class. They have organized an evangelistic society, which is in a flourishing condition, and which upon the initiative of the students raised 200 yen (\$100) to send out their own missionary. They have their prayer circle, and a great many of the students take up church work during the summer vacation without compensation. This school at Pyong Yang is the strongest Christian educational institution in the country. ¹⁹

This educational mission work can be seen as a major cause of the development of the Korean Church today. And the educational mission grew so that in the early part of the twentieth century, there were many primary and elementary-level schools throughout the country. In all these schools there was a total enrollment of about 6,000 boys and girls.²⁰

3. Literary Mission Work.

Literary mission work involved both Bible translation and the work of the tract societies.

a. Bible Translation. In 1865 and 1866 the Rev. Mr. Robert J. Thomas distributed a Chinese language translation of the Bible on the west coast of Korea. However, he was

¹⁹Jones, p. 38. ²⁰Ibid.

killed by some ignorant Korean soldiers, and the ship on which he lived was destroyed. This ship, named the General Sherman, was one of the United States trading ships.²¹

This Chinese-language Bible translation was too difficult for ordinary Korean people to read. About ten years later, in 1875, Dr. John Ross, a missionary in Manchuria, began a Korean translation of the New Testament with his colleague Dr. John McIntyre and their two Korean helpers. In 1881 Korean translations of the Gospels of Luke and John were ready for publication by the British and Foreign Bible Society. Dr. Ross was able to translate the New Testament completely by 1887.²²

Around the same time, in 1883, a young Korean man by the name of Lee Soochung was living in Japan, after escaping from the dictatorship of Tai Won Kun, the Korean ruler at that time. Lee Soochung had the chance to meet with the Rev. Mr. George W. Knox and the Rev. Mr. Robert S. Macclay. Through their influence, Lee converted to the Christian religion and was baptized in April, 1883.

His conversion was known to the Rev. Mr. Henry Loomis, who was the director of the American Bible Society in Japan. Mr. Loomis asked Lee to translate the Gospel of Mark into the Korean language.

In 1887 a permanent executive committee to translate

²¹Osgood, p. 251. ²²Rhodes, I, 409.

the Bible into the Korean language was organized by the missionaries Underwood, Appenzeller, Heron and Scranton. In 1890 the Gospels of Luke and Mark were published in translation. And by 1900 the whole of the New Testament was completed in translation. On Sept. 9, 1900 a public thanksgiving service for this completed work was held in the First Methodist Church of Seoul.²³

In Korea from 1900 to 1918, as many as 6,200,000 copies of this Korean translation of the Bible were distributed. The Korean people needed this Korean publication of the Bible. For a long time the Koreans had used Chinese letters, which were very difficult to understand. Therefore, it was helpful for Koreans to be able to read the Bible in the Korean language and with the Korean alphabet.²⁴

b. The Religious Tract Society. In October, 1889 the Korean Religious Tract Society was organized.²⁵ Dr. J. W. Heron, M.D., had suggested the idea of organizing this society. While Dr. Underwood secured the finances from the tract societies in England and America, the real organizer was Mr. Olinger. The Constitution was adopted on June 25, 1890. George Herb Jones, who wrote The Korean Mission of the Methodist Episcopal Church, said of the importance of the literary mission work that,

²³Ibid., I, 412. ²⁴Ibid. ²⁵Ibid., I, 414.

The press is a mighty force in the mission field. Whereas the voice of the living witness is necessarily a temporary one, though the influence and inspiration of his testimony may abide long after his departure, a book or a printed tract once introduced into a family or a community remains a constant and unfailing witness of the truth it brings. 26

The Korean Religious Tract Society published Christian hymnals, preaching books, text books for Sunday schools, union weekly news, and so forth. Besides these books, the Society also published books on medicine, science, history and geography.²⁷

In the early years of the twentieth century, there was an evangelical movement in Korea with the slogan, "A million souls for Christ."²⁸ At that time, the literary mission work achieved many things, with excellent methods. The Rev. Mr. Allen D. Clark explains the influence of this work:

Two particular methods of work are worthy of mention. One was the distribution of Christian literature. Millions of tracts and 700,000 Gospels of Mark were distributed, and given with an urgent call to accept Jesus as Savior. 29

In June, 1911 a new tract house was built in Seoul. And the name, the Korean Religious Tract Society, was changed to the Christian Literature Society.³⁰

²⁶Jones, p. 41. ²⁷Ibid., p. 42.

²⁸Clark, p. 143. ²⁹Ibid. ³⁰Ibid.

4. Evangelical Gospel Mission Work.

Evangelical gospel mission work involved itinerant evangelical work and Out-post Stations for evangelical work.

a. Itinerant Evangelical Work.³¹ Early missionaries in Korea had to itinerate by walking because, in the first twenty years after they had first come to Korea, there were no railroads. Some missionaries itinerated for evangelical outreach by riding on the backs of their ponies. In 1888 the Rev. Mr. Appenzeller made a trip with the Rev. Mr. G. H. Jones to Wonju, Wonsan and Pusan. Wonju and Wonsan were cities of Kangwon Province and were located on the eastern coast of Korea. In October, 1888 Mr. Appenzeller made a trip with Dr. William B. Scranton to Pyongyang and Euiju, which were located in the northern part of Korea.

Also in the fall of 1887, the Presbyterian missionary, Mr. Underwood, made a trip to Songdo, Sorai, Pyongyang and Euiju. Mr. Underwood took along some medicine and some books to use for evangelical work. When he made a second trip, Mr. Appenzeller joined him. So they both went together to Pyongyang and Euiju.

In March, 1889 Mr. Underwood again visited the northern part of Korea--Pyongyang, Kangke and Euiju--with his wife. It was their honeymoon trip, and it took them over

³¹The following section based on Rhodes, I, 82-84.

two months to travel the distance of about a thousand miles.

The main purpose of this traveling was to look for outpost stations for evangelical work. In the first several years, the missionaries had to work in Seoul. But they took the opportunity to travel nearby, always looking for outpost stations. By this missionary travel, the Korean people were given a chance of contact with the outside world. For a long time many Korean people had lived in mountain villages without any connection with the outside world.³²

b. Outpost Stations for Evangelical Work. In 1892 several outpost stations were opened. They were located at: Pyongyang, Suwon, Yongbyon, Kongju and Haju.³³ Pyongyang was opened by Dr. Will J. Hall and the Rev. Mr. Kim Changsik. George Heber Jones explains why the Pyongyang station had to be opened:

Before these two went to Pyongyang, the senior members of the mission had visited the city a few times and distributed Christian literature, but it was a six day's journey from Seoul and it was impossible to develop the work at such a distance, so it was determined that a station should be opened. ³⁴

Pyongyang became a center for Christian evangelical work in the northern part of Korea. Many hospitals, schools and churches were erected there, soon after the first missionaries had settled.

³²This is my own view. ³³Jones, p. 25.

³⁴Ibid., p. 26.

George M. Burdick opened Suwon station with his assistant H. C. Tayler.³⁵ Suwon is about twenty miles from Seoul. After the beginning of the Christian work, their numbers increased by many churches and congregations. In 1905 the Rev. Mr. Charles D. Morries and his wife opened the station of Yongben, which was located in a population of about 250,000 in this region of mission work. The Rev. Mr. Swear opened the station of Kongju. And in his early work there, about 5,000 people were eventually converted through his influence. In 1905 the Rev. Mr. Carl Crichtett and his colleagues opened the station of Haeju. This station was in the center of Haeju province. These settlements of missionaries at many stations established the bases for the church development of later years.

C. THE DEVELOPMENT OF THE KOREAN CHURCH

In the late part of the nineteenth century and the early part of the twentieth century, many different American denominations sent their missionaries to Korea. Their coming gave evidence of the Christian mission work which had developed in Korea. Among the churches which participated in mission work in Korea were the Northern Presbyterian Church and the Northern Episcopal Church, whose missionaries came to Korea on the same day, April 5, 1885.

³⁵Ibid.

In 1893 the missionaries of the Australian Presbyterian Church came to Korea and opened a station at Pusan. In 1896 the Southern Methodist Episcopal Church of America sent their missionaries. In 1898 the Canadian Presbyterians followed them to Korea.³⁶

Several other missionary groups, as well, came to Korea. In 1889 an independent missionary named M. C. Fenwick came to Korea from Canada. In 1889 the Toronto University Y.M.C.A. sent the Rev. Mr. J. S. Gale to Korea. In 1895 the Ella Thing Memorial Mission (Baptist) began to do mission work there. In 1899 the Russian Orthodox Church mission also sent their men to Korea. The Seventh Day Adventist Mission came in 1903.³⁷ And the Oriental Mission Society came in 1905. In 1908 the Salvation Army came to Korea. So by that time, Korea was crowded with missionaries who had come from many different nations and from many denominations.

At that time, the missionary groups faced the necessity of reaching some kind of agreement with each other in order to avoid a damaging competition in their mission work. In 1892 the Northern American Presbyterian Mission and the Northern American Methodist Episcopal Mission agreed to divide the area for mission work, by population. They agreed that both missions might do work in towns of 5,000 or

³⁶Clark, p. 82. ³⁷Ibid.

more population. But in the smaller towns, where the population was less than 5,000, each mission should allow priority to the church which had first opened a mission there.³⁸

The Northern American Presbyterian Mission and the Australian Mission also agreed to divide the area of mission work, but by geography. At first these two groups worked together at Pusan, which was a harbor in the southern part of Korea. The two groups agreed that the Northern American Presbyterians would do mission work at the northern part of the Lakdong River. And the Australian Mission would serve at the southern part of the river.

It was a remarkable thing that a council of mission could be organized, and that the council in 1893 adopted a statement of policy for mission work.³⁹ In this statement the first and second articles emphasize their focus of concern:

It is better to work at the conversion of the working classes than that of the higher classes.

The conversion of women and the training of Christian girls should be a special aim, since mothers exercise so important an influence over future generations.⁴⁰

Articles 7 and 8 emphasize the point of a "self-supporting church" and the importance of the education and training of the Korean church leaders:

³⁸Ibid., p. 84. ³⁹Ibid., p. 128. ⁴⁰Ibid.

An aggressive church must be a self-supporting church and we must aim to diminish the proportion of dependents among our membership, and to increase that of self-supporting, and therefore contributing, individuals.

The mass of Koreans must be led to Christ by their own fellow countrymen; therefore we should thoroughly train a few as evangelists, rather than preach to the multitude ourselves. ⁴¹

In the Methodist Church, theological training was a concern of both the Northern and the Southern Methodist Episcopal missionaries. In 1907 a Union Biblical Institute was formed in Seoul by both these groups of missionaries. ⁴²

The main purpose was to train preachers by selecting the students from the indigenous people. In 1910 this institute developed into the Union Methodist Theological Seminary. This school had five departments: Old Testament, New Testament, Systematic Theology, Church History, and Homiletics and Practical Theology. ⁴³

The seminary of the Presbyterian Church was started in 1900, several years earlier than the Methodist Church opened its seminary. It was located in Pyongyang, in the northern part of Korea. At that time, the Presbyterian seminary could not open for the whole year but taught students for only three months of the year, because the students of

⁴¹Ibid., p. 85.

⁴²Alfred W. Wasson, Church Growth In Korea (New York: Rumford, 1934), p. 55.

⁴³Clark, p. 152.

this seminary were needed as pastors and preachers in the local churches.

In a few years, these two theological institutes produced many church workers of both denominations. At that time almost all of the faculty were American missionaries. Both denominations grew rapidly after both seminaries had opened.⁴⁴

To indicate the growth of these two denominations in Korea, the following data explain the situation of the Northern and Southern American Methodist Episcopal Churches and the American Presbyterian Church in Korea:

Table 1

Church Growth in Korea⁴⁵
(Both Methodist and Presbyterian Churches in Korea)

Year	Members & Probationers			Adult Baptisms		
	S.M.	N.M.	Presby.	S.M.	N.M.	Presby.
1895-6	0	811	2,530	0	145	210
1900-1	899	4,768	12,599	157	585	1,368
1905-6	2,291	12,791	26,514	606	1,822	3,436
1910-11	8,851	25,026	82,442	1,311	2,534	9,713
1915-16	6,933	20,579	87,328	433	1,366	6,718

In 1910 the Japanese annexed Korea under their domination. In this tragic, historic situation many Korean people converted to the Christian religion, as the above

⁴⁴Ibid., p. 105. ⁴⁵Wasson, p. 166.

data indicate. The main reason for the large rate of conversion was that the Korean people expected to gain strength from the Christian faith so as to be able to survive under the domination of an alien power. At that time the Church was the only organization which could influence all parts of the nation.

Cornelius Osgood explains the international situation when the Japanese annexed Korea:

Japan had secured herself from outside interference first by her defeat of China, then by a military alliance with the British, who wanted a counterbalance against Russia in the East, and lastly by a stinging victory over the latter nation. The United States, on whom the Koreans depended most, was blocked from giving any diplomatic aid by the personal prejudice of President Theodore Roosevelt. ⁴⁶

At that time, the Korean people had to struggle against the Japanese without any help from international society. Therefore Japan could push her plan, step by step, in that situation. Professor Osgood says that,

The major moves in the peninsula consisted of forcing the Korean emperor to relinquish his authority to Marquis Ito as resident-general on Nov. 17, 1905, and finally to abdicate in favor of his feeble-minded son on July 19, 1907. The child of tragedy approved the annexation of his country to Japan, which was proclaimed August 29, 1910. ⁴⁷

Meanwhile, during this tragic period, the Southern Methodist Mission planned to evangelize further with the slogan, "A million souls for Christ." This great evangelical

⁴⁶Osgood, p. 279. ⁴⁷Ibid.

work was held in 1909.⁴⁸

In my opinion, during this period the Christian mission tried to extend its own members through the policy of tending to its own business. But in the view of the Korean national perspective, the Christian mission did not give any help to this people. The Church mission did its own work, but the missionaries did not try to help the national pride of this people. The Koreans had lost their sense of national dignity through domination by the Japanese. Yet, even though the missionaries had come from many countries and many denominations, no missionary spoke up about the injustice of the Japanese colonialization of Korea.

However, the Korean people still looked to the bright vision of hope that was promised by the Christian religion.

D. THE STRUGGLE AGAINST JAPAN

In my discussion of this national struggle, I would like to discuss the independence movement first, and then the aspect of shrine worship.

1. The Independence Movement.

On March 1, 1919 the Independence Movement broke out all over the country of Korea against the Japanese.⁴⁹

⁴⁸Clark, p. 143. ⁴⁹Osgood, p. 285.

The movement was a non-violent demonstration to demand independence from the domination of Japan. A proclamation of independence was signed by a group of thirty-three outstanding Korean leaders. Crowds of people ran out into the streets to demonstrate their demands for independence.

The thirty-three who signed the proclamation were religious leaders: fifteen of them were outstanding Christian leaders; fifteen were leaders of the society of Heaven Way, which was a Korean native religion also called Chundo-kyo; and the remaining three leaders all belonged to the Buddhist religion.

The Independence Movement had been influenced by the statement of President Woodrow Wilson in Paris after the closing of the Second World War. In his statement he had emphasized "the self-determination of small nations."⁵⁰ Secondly, Mohandas Gandhi's passive resistance movement in India also influenced the Korean Independence Movement.

The Japanese government authority in Korea, however, treated the demonstrators very cruelly.

The police of the Japanese government beat up and in many cases shot down the demonstrators. In a day, the prisons were full of political offenders, including the famous "thirty-three leaders." The next few years were a terrible time of suspicion, torture of those arrested, trials in the courts, and conviction. ⁵¹

At that time the missionaries in Korea held a

⁵⁰Clark, p. 168. ⁵¹Rhodes, I, 500.

special meeting to decide upon their attitude toward the conflict, and agreed to keep neutral.⁵²

However, the Independence Movement of 1919 was a time when the Christian Church became known to the Korean people as a patriotic group, because so many Koreans came into the Church during that struggle. Perhaps due to the growing influence of this movement, the Japanese government appointed a new governor-general, Baron Makoto Saito, who came to Korea in September, 1919. His policy was a little bit gentler than the previous governor's policy. He adopted reforms in the policies of the administration.⁵³

2. Shrine Worship.

In the 1930's the Japanese government forced the Korean churches to worship at the Japanese shrines. It was very difficult for the Korean Church to obey the demands of the government of Japan, because the Korean Christians believed that idol worship was prohibited by the Ten Commandments. The Japanese had insisted that the worship of Shinto Shrines was a right attitude for all the people of the Japanese Empire. So Shinto Shrine worship was considered a correct public attitude of citizens, more so than as a religious ceremony. The Japanese government in this way tried to manipulate the Christians of Korea.

⁵²Ibid., I, 501. ⁵³Wasson, p. 99.

In the fall of 1935 Dr. George S. McCune, President of the Union Christian College, and Miss V. L. Snook, Principal of the Soongui Girl's High School, attended a conference of education leaders of the province.⁵⁵ At the beginning of the conference, the Governor insisted on going to worship at a new Shinto Shrine. But these two missionaries could not obey the Governor's command. For this reason they were forced to resign from their positions. Soon after this event, these two missionaries had to leave Korea because of pressure from the Japanese.⁵⁶ It was very difficult for many Christian leaders to choose to reject the Shinto Shrine worship and so to provoke the closing of their schools or churches.

At this time, the Korean Methodist Church and the Korean Catholic Church seemed to accept Shrine worship without any serious resistance. But many pastors of the Presbyterian Church resisted the demands for Shrine worship. And almost all of them were arrested by the Japanese police. Some of them were martyred in prison. The Rev. Mr. Choo, Kichol was very widely known as one who had been martyred for his rejection of Shrine worship.⁵⁷

In 1938 the Presbyterian General Assembly was to meet in Pyongyang. All the delegates were pressured to accept the demands of the government for Shrine worship.

⁵⁵Ibid., II, 7-8. ⁵⁶Clark, p.196. ⁵⁷Ibid., p.201.

Since many members of the General Assembly resisted these wrong demands, they were not approved by the Assembly. Only the chairperson of this Assembly, the Rev. Mr. Hong, Taikky, agreed to the government's demands. After that, two hundred churches were closed, over two thousand Christians were imprisoned, and more than fifty church workers suffered martyrdom.⁵⁸ And every missionary had to get out of Korea.

The period of Japanese domination can be divided into three parts: The first period was during the domination of Japanese military power (1910-1919). After that the Japanese were faced with the resistance of the Korean people. So the policy of Japan changed a little from domination by military power to domination by cultural power. In this period, many schools which agreed to the Japanese educational system were opened for primary and secondary-level education (1919-1930).

The third period came during the preparations for the Pacific War (1930-1945). Shinto Shrine worship was planned by the Japanese as part of their preparation for war. The Japanese military party intended to use the Shinto religion, first to pacify the Japanese people themselves, and then to dominate the Korean people with the Shinto spirit.

⁵⁸Ibid., p. 202.

E. AFTER THE SECOND WORLD WAR

After the defeat of Japan in 1945, America and Russia entered Korea in order to enforce the surrender of the Japanese forces. For military convenience, Korea was divided into two parts at the 38th parallel of latitude. Even though the division was intended as a temporary one, this division has now become permanent.

The Korean people were liberated from Japanese domination after nearly forty years. But this liberation did not depend on the Koreans themselves, but depended on the victory in war of the stronger nations. So the Koreans could not avoid a tragic new bondage, which soon divided the country into two parts.

The churches in Korea had been prevented from preserving their own denominational names towards the end of the Second World War. At that time the Japanese forced church people to belong to the Japanese United Church, named "Kyo Won."⁵⁹

After the end of the War, the Korean Christian Church had a new chance to reorganize itself. At that time the Korean Methodist Church did not want to continue to belong to Kyo Won Synod. On January 14, 1946 the Methodist Church was able to reorganize into three annual conferences:

⁵⁹Clark, p. 203.

the East, West and Central Conferences.⁶⁰ And through the support of the general conferences of the Methodist Church, the seminary was able to reopen.

The Korean Presbyterian Church also reorganized in a similar way as the Methodist Church did. Also, the Holiness Church, the Salvation Army, and the Baptist Church were able to open again.⁶¹ Their churches also had been closed by the Japanese during the War.

However, the Church of North Korea still had to struggle, now against the communists. The communists would interrupt worship services whenever the Christians tried to have a Sunday worship service. The North Korean communists ordered the Christians on many Sundays to come to the People's Assemblies. Also, the communists chose as election day for their new government, November 3, 1946--a Sunday.

These events made many Christians upset. So the Church association held a meeting and sent a letter to the North Korean government. It read as follows:

The 2,000 churches and 300,000 Christians, for the preservation of the faith and the progress of the Church, having approved the following five principles for the government of the Church and as rules for Christian living, wish to inform the People's committee of these principles, hoping for their kind cooperation.

1. Keeping the Sabbath day holy is of the life of the Church, so there should be no attendance at things other than worship, on the Lord's Day...etc... 62

In this letter, the churches of North Korea insisted

⁶⁰Ibid., p. 209. ⁶¹Ibid. ⁶²Ibid., p. 214.

on their freedom of religion and of assembly. And they stated that the Christian churches would use their church buildings and facilities only for the purpose of worship services; they would not let them be used for secular or political purposes.

The communist government responded by organizing the "Christian League" under Kang, Ryangwook, who was a former Presbyterian pastor.⁶³ The Christian League organized those pastors who had been influenced by communism for the purpose of preventing the organized activities of the Christian churches. Many Christian pastors who did not belong to the group of the Christian League were arrested by the communists.

In June of 1950 the Korean War broke out. In October of that year, when the Korean communists had to withdraw from Pyongyang and from the attacks of the United Nations forces, they killed many of the Christian pastors and lay leaders.⁶⁴ In December of that year, 5,000,000 Christian people fled to the south as refugees from the Korean communists and from the army of Communist China.⁶⁵ Later, the northern refugees opened many new churches in South Korea.

After the end of the Korean War, churches of all denominations changed rapidly in their membership and church

⁶³Ibid., p. 215. ⁶⁴I observed this myself.

⁶⁵This was my personal experience.

activity. HIKY Broadcasting, the Christian Literary Society, Ncc Audio-Visual Committee, and the Union Hymnal Publishing Co. were union activities which cooperated will with all denominations.⁶⁶ Ewha Women's University, which was founded in 1910 by the Northern Methodist Episcopal Church Mission, had grown by the 1960's to 5,000 students. Yonsey University, which was founded in 1915 by Dr. Underwood who was the first Presbyterian missionary, had more than 5,000 students in the 1960's.⁶⁷

I have analyzed the reasons for the division in the modern Korean Church. This analysis indicates four reasons why several Korean churches had to separate from each other.

The first, the issue of Shrine worship, became a source of division in the Korean Presbyterian Church. Second, the conflict of liberal and conservative theologies caused division, again in the Presbyterian Church. Third, the abuse of church power and the monopoly on mission funds caused division in the Methodist Church. Fourth, the large number and variety of missionaries and denominations in Korea have also caused division in the Church.

I would like to explain now in detail the problem caused by Shrine worship. After the Second World War, the Korean Presbyterian Church divided into two groups. The

⁶⁶Clark, p. 232. ⁶⁷Rhodes, II, 405.

first group was organized by those pastors who were imprisoned by the Japanese for resisting Shrine worship.⁶⁸ This group, led by the Rev. Mr. Park, Yoonsun, opened a new theological institute named the Korio Theological Seminary, on September 20, 1946. So this group was called the Korio group of the Presbyterian Church. By 1960 the Korio group had developed into 600 local churches, 787 clergy and 140,000 members.⁶⁹

The General Assembly of the Korean Presbyterian Church insisted that the Korio group was a heretical sect which had separated from the traditional Church. The Korio group referred to the original Church as "the General Assembly group." The struggles and accusations grew very serious between these two groups, the General Assembly group and the Korio group.

Second, after the Second World War, the Korean Presbyterian Church was divided also by liberal and conservative theological emphases. The liberal group was connected with Hankuk Theological Seminary.⁷⁰ They organized a new General Assembly in June, 1954. These two groups of the Korean Presbyterian Church have struggled with each other for the last twenty years. And each has insisted that it was the real, traditional and legal descendent of the

⁶⁸Clark, p. 246. ⁶⁹Ibid., p. 247.

⁷⁰Ibid., p. 248.

original Presbyterian Church of Korea, and that the opposite group was the heretical group.

Third, the Korean Methodist Church was divided by the abuse of church power and the monopoly on mission funds. In the Korean Methodist Church there are three groups, the Northern, Central and Southern groups.⁷¹ In the General Conference the Northern group has dominated the other two groups ever since the 1950's. Because the communist government of North Korea had persecuted Christians during the Korean War, many members of the Northern group had fled from North Korea. For the last twenty years, several church bishops were elected from among the members of the Northern group. This election is held every four years.

So the Southern and Central groups have complained about the Northern group. They insisted that:

1. The Northern group had monopolized the big churches and had appointed to them only the pastors of their group.
2. The Northern group had monopolized the scholarships used to send the clergy abroad.
3. The Northern group had monopolized the selection of clergy to send to the international religious conferences.
4. The Northern group had monopolized the use of mission funds for the churches of their own group, etc.⁷²

⁷¹This is my experience. ⁷²This is my own judgement.

So it was a very difficult thing to get agreement between each of these groups. However, in recent years, many members of the Northern group have retired from their positions. Some of them have died. So the power of the Northern group now is decreasing in the General Conference.

By now, apparently, this continuing inner struggle has caused a separation from each other. Dr. Lois Miller, the head of the World Division of the United Methodist Church, explained the struggling situation of the Korean Methodist Church. She reported that,

According to her sources, some 40 to 50 delegates walked out of a December meeting (1974) of the Korean Methodist General Conference. The remaining 108 delegates elected the Rev. Kim, Changhee as the new bishop. The dissidents organized the Renewed Korean Methodist Church and elected the Rev. Ma, Kyongil as bishop. ⁷³

So the newspaper News Pulse reported that two top leaders of United Methodism's Board of Global Ministry would go to Korea to try to help heal this breach in the Korean Methodist Church. It is really a tragic event for the Church.

Fourth, the many missionaries who over the years have come from many different denominations also have become a cause of the division in the Korean churches.

I would like to indicate a few relevant data which should further explain the situation of the Christian religion in Korea in the 1970's. The following information was

⁷³Pat Sites, "U.N. leaders Korea-bound," News Pulse, III:6 (January 24, 1975), 3.

announced by the Education Ministry of the South Korean government:

Table 2

The Situation of the Religions of Korea (as of 5/1/71)⁷⁴

religion	Buddhist	Confucian	Christian	Heaven Way Society
members	7,006,108	4,223,000	(Cath.) 799,000 (Prot.) 3,227,996	636,067
churches or temples	3,721	231	(Cath.) 396 (Prot.) 13,037	119

⁷⁴"You are a civilian ambassador: a note for students abroad," (Seoul: Ministry of Culture, Korean government, 1972), p. 129.

The following data were announced at the general conference of the Korean Methodist Church:

Table 3

The Situation of the Korean Methodist Church (12/31/72)⁷⁵

annual conferences	churches	members	clergy
central	468	120,937	596
eastern	447	101,438	506
southern	436	88,490	433
mission	142	27,280	145
Total:	1,493	338,145	1,650

⁷⁵Korean Methodist Church, Journal of the Annual Conference, 1973, p. 348.

Table 4

The Mission Schools of the Methodist Church⁷⁶

university	theological seminary	senior high junior high	chaplain
4	2	23	40

⁷⁶Ibid., p. 330.

The Korean Methodists have developed from a small mission church to an independent and large church which now has many congregations, many mission schools, hospitals and so forth. But the Korean Methodist Church has a serious problem of division and struggle between several groups. (That division and struggle I would like to explain in the next part of the paper.)

Also, all denominations of the Korean Christian Church have the problem raised by the new theology and the new method of biblical interpretation which have influenced this Church since the Second World War. For this reason, the Church has to face the serious problem of division in many parts of the community of faith.

F. THE NATIONAL NEEDS OF THE KOREAN PEOPLE

The geographical area of Korea is 38,456 square miles.⁷⁷ In August, 1945, just after the Second World War, Korea was divided into two parts.⁷⁸ The official name of North Korea is "The Democratic People's Republic of Korea." The area is 47,225 square miles.⁷⁹ And the population is approximately 14,000,000 (in the U.N. Census of 1969).⁸⁰

The official name of South Korea is "The Republic of

⁷⁷"Mission Through People's Organization," (South Korea: IDOC documentary participation project, 1974), p. 1.

⁷⁸Ibid. ⁷⁹Ibid. ⁸⁰Ibid.

Korea." The area is 38,452 square miles, and the population is 33,700,000. Then there is the Demilitarized Zone between both Koreas, which is 487 square miles.⁸¹ While the area of South Korea is smaller than that of the North, the population of South Korea is much larger than that of North Korea.

During the Korean War many Korean people were separated from their families. Some of them had to settle in the South, and some settled in North Korea. The separated families were calculated to be approximately five million people.⁸² Since the Korean population has doubled since 1950, the Koreans calculate the number of people of separated families to amount to ten million people.

In both Koreas the new generation has become the key member of each society. Yet, between these two societies, there could be no communication for the last thirty years. When I consider the historical tragedy of the Korean people, it seems this people has been used as a sacrifice in the struggles between the several strong nations. In this situation the Korean people deeply desire the reunification of both Koreas.

The division of Korea was originally agreed to at the Potsdam Conference in July, 1945 by the three leaders of the strongest and victorious nations: Roosevelt, Churchill

⁸¹Ibid.

⁸²This is common knowledge to the Korean people.

and Stalin. Cornelius Osgood has explained the motives and process of Korea's division as follows:

Why the Russians wanted to continue the occupation of Korea is a question to which it is easy to find answers. It has been said that in the latter part of the nineteenth century, the 38th parallel had been considered a possible line on which to divide influence on the Asiatic continent with Japan. Although this arrangement was not consummated, it is presumed that Soviet officials were aware of it when the question of military responsibilities for the defeat of the Japanese in Korea was brought up at Yalta. If so, it explains the manner of splitting the country between two occupying forces decided upon at the Potsdam Conference in July, 1945, assuming that the Americans were expected to reach the Peninsula in the course of actual fighting. ⁸³

It was worse that nobody had sole responsibility for the tragedy of the Korean people. The three leaders who decided the matter of dividing Korea now are gone. And there is nobody left who had responsibility for the tragic division of Korea. Eventually this division became one cause of the terrible Korean War.⁸⁴

When Japan annexed Korea, it was twenty-four years after the Christians had begun their mission work in Korea. Then when Korea was divided into two parts after the Second World War, it was nearly sixty years after the Christians had begun their mission work.

⁸³Osgood, p. 300.

⁸⁴Ibid., p. 110.

Part II

THE KOREAN CHURCH ANALYZED IN TERMS OF REFORMATION THEOLOGY

In this part I intend to analyze the Korean Church in terms of Reformation theology. First is the Church, second is the relationship between clergy and laity, third is the content of preaching, and fourth is civil government and the law.

A. THE CHURCH

Luther thought that the Christian Church was "the community of believers."¹ For such to be a Church, the Word of God had to be preached and the holy sacraments had to be administered.² The Christian Church, as the Body of Jesus Christ, is to be considered as one unity. John Dillenberger explains the concept of the Church in Luther's thought:

Luther's understanding of the gospel dictated a conception of the Church different from that held in the Medieval period. The Church was no longer fundamentally a sacramental agent; instead, it was the community of believers. The true Church, that is, the elect of God, was hidden in the visible Church.

¹John H. Leith, Creeeds of the Churches (Richmond: John Knox Press, 1973), p. 70.

²Martin Luther, "Sermons on the Catechism" in Martin Luther: Selections from his Writings, ed. by John Dillenberger (New York: Doubleday, 1961), p. 213.

When Luther delineates the marks and characteristics of the Church, he refers to the visible community. He maintained that the Church exists where the Word is preached and the sacraments are duly administered. The Word of God may be apprehended anywhere in creation; but it is to be sought where God has made Himself manifest, that is, in preaching and in the sacrament. ³

I can best understand the meaning of "the community of believers" through Luther's doctrine of justification by faith alone. And I feel that belief and faith have the same meaning, only as different words.

In the Reformation, the concept of faith was most important for the doctrine of justification. The Greek word dikaion was thought to mean justification.⁴ This word did not mean "to make righteous" but "to pronounce righteous."⁵

Luther thought that God withdraws His will to punish man for sin by virtue of the sacrifice of Christ. So God's mercy can treat the sinner as though man were righteous. Luther thought that this justification was granted to man in man's response of faith (sola fides),⁶ possible only by the work of the Holy Spirit. So this way, faith can bring justification to man.

In the Church, the true Christians have in common the belief that the virtue of Christ's sacrifice grants us

³John Dillenberger in *Ibid.*, p. xxxi.

⁴F. L. Cross, The Oxford Dictionary of the Christian Church (New York: Oxford University Press, 1974), p. 769.

⁵*Ibid.* ⁶Dillenberger, p. xxx.

justification. As far as I understand it, justification was the most important doctrine in the Reformation for treating the Church as the community of faith.

The Catholic Church had insisted that justification by faith alone was not possible. They emphasized the necessity for works of merit, such as charity and the hatred of sin. The Bible passage, James 2:24-26, was preferred as a passage that emphasized the merit of works: "Do you see that by works a man is justified, and not by faith only?... Faith without works is dead."

In the Reformation, the Word of God was a very important concept. Luther believed that the Word of God and the truth of Christ exist in holy scripture. He believed that the value of each verse was not the same. Some parts of scripture were more valuable than others, because they revealed the gospel more clearly. Luther used as illustration the "manger" of the Christmas story to explain the Word of God in scripture. As the baby Christ was in the manger, so likewise is the Word of God in scripture.⁷

In the Reformation, scripture was emphasized as essential to the Christian Church and the sole source of Christian doctrine. "Sola Scriptura" was called the second motto of the Church of the Reformation.

⁷Ibid.

In that age, theologians debated the proper interpretation of the Bible. The Papacy had sometimes interpreted the Bible for seemingly self-seeking and money-making purposes. For instance, the Pope insisted that he was given the power of binding and loosing, and that this power allowed the Church to "sell" indulgences.⁸ Protestants understood the texts differently. So it was considered a very important thing in this age to have the correct interpretation of scripture.

In the Korean Church, there is a serious problem. Today many Korean preachers neglect to study the scriptures. So some preachers interpret scripture their own way, some of them for the purpose of self-seeking. Others perhaps interpret scripture in superstitious ways. This misinterpretation has sometimes caused a loss of the Church's dignity and a loss of contact with more thoughtful people. In the Reformation, however, the norm of the Church's life was understood to be taken from scripture.

Luther also emphasized that Christ is the main purpose of preaching in the Church. He said that "the gospel is nothing else but the preaching of Christ, who was conceived, born, raised again, ascended, and so on."⁹

⁸Ibid., p. xx.

⁹Luther, "Sermons on the Catechism" in Martin Luther, p. 211.

Luther insisted that the holy sacrament was very important for the Church. He explained the importance of the sacrament by comparing it with the importance of preaching:

Therefore, from the Father I receive creation, from the Son redemption, from the Holy Spirit sanctification. How does he sanctify me? By causing me to believe that there is one, holy Church through which he sanctifies me, through which the Holy Spirit speaks and causes the preachers to preach the gospel. The same he gives to you in your heart through the sacraments, that you may believe the Word and become a member of the Church. 10

Augustine had said that the sacrament is "a visible sign of a sacred thing or a visible sign of an invisible grace."¹¹ Luther insisted that the meaning of a sacrament was a visible sign of God's grace and promise.

In the Reformation the issue of transubstantiation was a greatly disputed one. Luther believed that the real body and blood of Jesus Christ existed in, with and under the consecrated elements of the Holy Eucharist.¹² But a lot of Reformation theologians felt Luther's view to be too close to transubstantiation and so followed the opinion of Zwingli. As John Dillenberger explains it:

On the Lord's Supper, Luther found himself between the Roman Catholic concept of transubstantiation (that

¹⁰Ibid., p. 213.

¹¹John Calvin, Institutes of the Christian Religion (Philadelphia: Westminster Press, 1973), II, 4.14.1.

¹²Luther, "Pagan Servitude of the Church" in Martin Luther, pp. 265-270.

at a point in the Mass the elements were transformed into the actual body and blood of Christ) and the Zwinglian concept of remembrance (that the rite of the Lord's Supper was a dramatic recalling of the meaning of life, death, and the resurrection of Christ). ¹³

This issue became the cause of division between many groups of the Reformation.

Luther explained that within the visible church there existed the true and invisible church. But also in the visible church there exist the wicked, who are opposed to the Word of God. Luther pointed out the evidence for corruption in the Catholic Church. This was one reason for his criticism of the Catholic Church. But after separating, the Reformation churches had to face a serious problem. Because they each interpreted scripture thier own way, some of them could not agree on issues such as the Holy Eucharist and infant Baptism. Some took the way of a conservative process of reforming the Church. And some were more radical.¹⁴

John Calvin insisted that the Christian Church had to become a single church:

The Church is called 'Catholic,' or 'universal,' because there could not be two or three churches unless Christ be torn asunder, which cannot happen! But all the elect are so united in Christ that, as they are dependent on one head, they also grow together into one body, being joined and knit together as are the limbs of

¹³Dillenger, p. xxv.

¹⁴Williston Walker, A History of the Christian Church (New York: Charles Scribner's Sons, 1970), p. 315.

a body. They are made truly one since they live together in one faith, hope, and love, and in the same spirit of God. 15

Dr. John T. McNeill refers to Calvin's thought to explain the ecumenicity of the Christian Church. For Calvin it was difficult to define the Christian Church only by the term "community of believers."

It was a contribution to a far wider community, the Church of God, that has no boundaries narrower than the communion of believers, the divine society extending over all the world and throughout all the ages of mankind's history. 16

Calvin also said that,

The true Church as the society of all the saints which, spread over the whole world and existing in all ages, yet is bound together by doctrine and by the one spirit of Christ, cultivates and observes the unity of faith and brotherly concord. 17

Dr. McNeill indicated that one cause of division in the Reformation Church was the perfectionism of the Anabaptists. They thought that the Christian Church could be completely pure and holy. Then whenever the Church failed to achieve perfection, they insisted that the true Church did not exist there.

But Calvin thought that no Church could be perfect on this earth. He said:

¹⁵Calvin, II, 4.1.3.

¹⁶John T. McNeill, "Calvin as an Ecumenical Churchman," Church History, XXXII (1963), 379.

¹⁷Ibid., 381.

The Church's holiness is imperfect but progressive. Progress toward perfection, and the exercise of mutual charity and forgiveness in the present stage of manifest imperfection, are characteristics of the true invisible Church. 18

The perfectionism controversy of the Reformation reminds me of the division within the Korean Presbyterian Church in modern times. There, after the end of the Second World War, a small group from this church by the name of the Korio group was released from jail. These few pastors had resisted the Japanese pressure for Shrine worship. When free they insisted that they would not participate in church work with those Presbyterians who had obeyed the Japanese demand for Shrine worship. This "perfectionist" group finally decided to separate from the General Assembly of the Korean Presbyterian Church.

Calvin had rebuked the sectarians of his day and had warned against their vain sense of superiority. He thought the Christian Church had to be preserved on this earth in unity. He said:

What is more, some fault may creep into the administration of either doctrine or sacraments, but this ought not to estrange us from communion with the Church. For not all articles of true doctrine are of the same sort. Some are so necessary to know they should be certain and unquestioned by all men, as the proper principles of religion. Such are: God is one; Christ is God and the Son of God; our salvation rests on God's mercy, and the like. There are other articles of doctrine disputed among the churches, which still do not break the unity of faith. 19

¹⁸Ibid., 382. ¹⁹Ibid., 383.

In Calvin's Commentary on I Corinthians 3:11, he discussed the true foundation of the Church: "The fundamental doctrine which it is no wise permissible to break is that we cleave to Christ, for Christ is the only foundation of the Church."²⁰ So Calvin accepted the diversity of the Church's outward appearance, but he insisted that one church may not despise another church for having diverse views on doctrine.

To give perspective on and insight into this problem of division, it is helpful to return to Calvin's thought on Christian unity:

The Church is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun but one light, and many branches of a tree but one strong trunk grounded in its tenacious root, and since from one spring flow many streams, although a goodly number seem out-poured from their bounty and superabundance, still, at the source unity abides....Break a branch from a tree; the severed branch cannot sprout. Cut off a stream from its source; cut off, it dries up. So also the church, bathed in the light of the Lord, extends over the whole earth; yet there is one light diffused everywhere. ²¹

B. THE RELATIONSHIP BETWEEN CLERGY AND LAITY

Luther thought that all believers were the same as priests. And he strongly insisted on equality between clergy and laity.²² In the medieval Church, the laity were

²⁰Ibid. ²¹Calvin, II, 4.2.6.

²²Martin Luther, "Pagan Servitude of the Church" in Martin Luther, p. 345.

prohibited from taking the cup of wine in the sacrament of the Eucharist.²³ Holy scripture was monopolized by the clergy, and the laity could not interpret it for themselves.²⁴ So Luther translated the Bible for the laity to read. Celibacy was another distinction which divided the clergy and laity. Luther criticized this system as a man-made regulation. He referred to a Bible passage to explain that all believers are priests: "Ye are an elect race, a royal priesthood, and a priestly kingdom." (I Peter 2:9) Luther thought that, in Paul's writings, all Christians could offer themselves equally to Christ:

...Paul speaks of the true way of serving God. He shows that all Christians are priests, and the sacrifices they offer are not money or cattle, as prescribed by the law, but their own selves after their passions have been put to death. He then describes the outward conduct of Christians under the discipline of the spirit: how they must teach, preach, rule, serve, give, suffer, love, live... ²⁵

The priests and laity have different functions or duties in the Church, but there can be no distinction of superiority and inferiority between them. Paul said that "We are all one body, yet each member hath his own work for serving others." (I Corin. 12:12) Luther thought that all believers have to speak the gospel of love to each other, can offer forgiveness to each other, and may bear each

²³Ibid., p. 260. ²⁴Dillenberger, p. xxx.

²⁵Luther, "Preface to Romans" in Martin Luther, pp. 32-33.

other's burdens in the name of Christ.²⁶ In this sense, all believers can be priests.

I would like now to discuss the necessity for good relationships between laity and clergy in the Church. In the medieval Church, the status of the clergy was regarded as superior to that of the laity, as Luther pointed out:

Here is the root of the terrible domination of the clergy over the laity. In virtue of a physical anointing, when their hands are consecrated, and in virtue of their tonsure and vestments, the clergy claim to be superior to the Christian laity, who, nevertheless, have been baptized with the holy Spirit. The clergy can almost be said also to regard the laity as lower animals, who have been included in the Church along with themselves.

Thus it arises that they make bold to command and demand, to threaten and oppress, as they please. ²⁷

I would like to discuss here the relationship between clergy and laity in the Korean Methodist Church. In my Korean church experience, the status of the laity has become superior to that of the clergy! This status is influenced by the social value placed on the worship of "mammon." Since the clergy receive their salaries from the laity, for this reason, I think, the laity feel superior to the clergy. From my perspective as a clergyman, I see that the clergy cannot help feeling alien in their own Christian community.

While the clergy have to move around by appointment

²⁶Dillenberger, p. xxxiii.

²⁷Luther, "Pagan Servitude of the Church" in Martin Luther, p. 345.

of the annual conference, the laity do not necessarily move about, but remain permanent. In many cases the clergy have been regarded as merely guests in the Church. So it is very difficult for a pastor to fulfil his obligations to the Church. And in many cases the clergy and their families are criticized harshly by the laity.

It may be worse for Korean pastors, as most pastors of the Korean Church are very poor, in economic terms. As I understand, 50% of the clergy of the Korean Methodist Church are living on a salary of under \$120 a month.²⁸ This economic situation is closely related to a person's sense of dignity in social life. In this light, Korean pastors will probably continue to have a difficult time working in their churches.

To Luther the duty of a priest was to preach the Word of God and to administer the sacraments. In the Augsburg Confession, I have read the function of the bishop. I thought that this description of a bishop's function could be related to the local clergy's function:

Therefore, the two authorities, the spiritual and the temporal, are not to be mingled or confused, for the spiritual power has its commission to preach the gospel and administer the sacraments. ²⁹

According to divine right, therefore, it is the office of the bishop to preach the Gospel, forgive sins, judge doctrine and condemn doctrine that is contrary to

²⁸This is my own experience. ²⁹Leith, p. 99.

the Gospel, and to exclude from the Christian community the ungodly whose wicked conduct is manifest. All this is to be done not by human power but by God's Word alone. 30

In the case of Korean pastors, it is very difficult to get good material or good books on biblical interpretation in order to prepare to adequately preach the Word of God. Even though the church members do not give sufficiently in economic support, they still feel free to complain about the pastor's preaching. I have found that it is not easy to become a good preacher.

Luther emphasized the importance of the laity in the Church, because they had been neglected in the medieval Church, under the clergy's domination. Luther said that:

All Christians whatsoever really and truly belong to the religious class, and there is no difference among them except in so far as they do different work. That is St. Paul's meaning, in I Corinthians 12:12, f., when he says: "We are all one body, yet each member has his own work for serving others." This applies to us all, because we have one baptism, one gospel, one faith, and are all equally Christian. 31

The case of the Korean Church, I think, is quite opposite to the case of the medieval Church, because the status of the laity now is not only equal to the clergy, but is even superior to it.

John Dillenberger explains some skills which are

³⁰Ibid.

³¹Luther, "An Appeal to the Ruling Class" in Martin Luther, p. 407.

needed in the process of fulfilling the duties of a priest, in the Introduction to his book, Martin Luther:

While the proclamation of the Word and the administration of sacraments did not depend on a separate ministry for their efficacy and nature, faithful proclamation of the Word required time, talent, and industry, and faithful administration of the sacraments required decorum and order. 32

In the Reformation, the concept that "all Christians are priests to each other" was a very important concept. This belief expressed a strong resistance to the thought of the papists, which insisted on the mediatorship of the Pope between God and man. Really, no barrier between the clergy and laity should exist. As Dillenberger says:

The ministry was no longer understood as a position of necessary mediatorship, that is, it no longer represented a special transaction between God and man. Rather, in the community of the Church all men were priests to each other, that is, occasions for and messengers of grace and support. 33

In the Korean Church, many lay persons still believe that the clergy serve as mediators between God and man. So some of the laity still respect the clergy as being vicars of Christ. Also, some self-seeking pastors, I believe, establish their charismatic powers by abusing the innocent minds of good lay people. It is most important, I feel, for both clergy and laity to support, help and serve each other.

³²Dillenberger, p. xxxi. ³³Ibid.

In the medieval Church, the system of celibacy was a crucial point of debate. I have found why the motivation for celibacy began in the early Church. As Luther explains it:

There, after apostolic times, when there was much persecution and many disputes with heretics, many of the holy fathers voluntarily refrained from marrying, in order to devote themselves more fully to study, and to be prepared instantly, either to defend the faith, or to die. ³⁴

Luther thought that the system of celibacy was a man-made law, not God's law. In Genesis, God allows men and women to live together. And God blesses them. Luther described the problem of celibacy with the following illustration:

If, then, he employs a woman, and the Pope will permit him to do this, but will not allow him to have her in marriage, that means nothing else than leaving a man and a woman alone together, and yet forbidding them to yield to temptation. It is like bringing fire and straw together, and trying to forbid blaze or smoke. ³⁵

I think the clergy of today also have many problems with man-made laws, even though they are not the same as the problem of celibacy. In the case of the Korean Church, drinking wine and smoking cigarettes were prohibited by early church law. But today the young pastors and young laity do not want to be prohibited. I would like to explain these man-made laws with more illumination, but the limits of this paper will not allow it.

³⁴Luther, "An Appeal to the Ruling Class" in Martin Luther, p. 448.

³⁵Ibid., p. 450.

I also admire the courage of the Reformers in their struggle for Christian freedom in faith. As Paul said, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. (Galatians 5:1)

Luther also explained why a man who has been ordained as a priest may become a lay person again:

According to what Scripture teaches us, what we call priesthood is a form of service. I quite fail to see the reason why a man, who has once become a priest, cannot again become a layman, since he only differs from the laity by his ministry. 36

In recent years, over 100 pastors of the Korean Methodist Church have come to live in the United States. And 200 clergymen from all denominations of the Korean churches are now living in the Los Angeles area.³⁷ Their common problem is how to continue their job in the Church. Many of them worry about their ordination. In this situation and others, Luther's thought helps me to understand the situation of the medieval Church and also gives me some wisdom to apply the doctrine to our modern Christian life.

Traditional Lutheran thought explains that an ordained clergyman, a farmer and an artisan are all the same in their opportunity for perfection before God. So, in the above viewpoint, the Korean pastor in the U.S.A. who does

³⁶Luther, "Pagan Servitude of the Church" in Martin Luther, p. 350.

³⁷A friend has collected names of Korean pastors in the Los Angeles area.

not serve in the status of a minister can only serve the Church in the nameless status of laity. The most they can do is to perform the job at hand for the sake of Christ and express Christian love for their neighbors. And yet they should be able to serve the Church itself with all the skill, strength, training and time at their disposal.

In the apology of the Augsburg Confession, several paragraphs emphasize this point:

...the monastic life will be no more a state of perfection than the life of a farmer or an artisan. These, too, are states for acquiring perfection. All men, whatever their calling, ought to seek perfection, that is, growth in the fear of God, in faith, in the love of their neighbor, and in similar spiritual value.³⁸

Whatever job one has is good if it does no harm to one's neighbors. In many cases, however, the situation does not allow the Korean pastor to do any pastoral work, even though they are the persons who were trained as pastors.

In Luther's view, ordination is only a public confirmation of a calling; and what is received in a call is not some special gift of grace or power, but a commission.³⁹

The word "priest" was used by Luther as synonymous with the words "believer" and "Christian." Dr. B. A. Gerrish defines the meaning of the priesthood of all believers as follows:

³⁸Tappert, Theodore G., The Book of Concord, Philadelphia: Fortress Press, 1959, p. 275.

³⁹B. A. Gerrish, "Priesthood and Ministry in the Theology of Luther," Church History, xxxiv (1965), 418.

The priesthood of all believers means the right of every believing man and woman, whether lay or cleric, to go to God directly with confession seeking pardon, with ignorance seeking enlightenment, with solitary loneliness seeking fellowship, with frailty and weakness seeking strength for daily holy living.

Justification by faith means that God himself, without the need for a priestly mediator, speaks pardon directly.

Scripture means that any one with the Bible in his hands can hear God speaking directly. 40

The above explanation helps me to understand the concept of "the priesthood of all believers."

Luther thought that while the function of preaching God's Word is common to all Christians, the administration of the sacraments is the function or office of an ordained clergy. In the open letter "To The German Nobility," he used the illustration of the ten princes. All sons of the king are candidates for the office of king, but only one from their number can be chosen to rule the people. Likewise, all Christian laity are fully and equally qualified, by the meaning of "Christian," to become priests. But Luther distinguished the function of ordained clergy in church and ministry:

Scripture makes all of us equal priests, as has been said, but the churchly priesthood which we now separate from laymen in the whole world, and which alone we call priesthood, is called ministry, servitude, dispensation, episcopate, and presbytery in Scripture. Nowhere is it called priesthood or spiritual, I have to say this in German: Scripture, I say, calls the spiritual and priestly estate a service, caretaking, an office, an

⁴⁰Ibid., p. 405.

elder, an attendant, a guardian, a preaching office, a shepherd, ⁴¹

It is true that all Christians are priests, but not all are able to serve as pastors. But in the case of the Korean Church, many lay leaders think that, for performing the office, it is not necessary to have special knowledge. So, many of them think they can do a better job as pastor: for instance, in preaching, visiting, church administration and so forth. Some of them have gone so far as to separate from the denomination and have opened their own small churches.

I worry about the Korean Methodist Church, because most of the pastors of this church have lost dignity as leaders of their church. This is because their low quality of theological education makes pastors disrespected by their congregations. In such cases, the Korean Church could become a tower of Babel by having too many leaders.

C. THE CONTENT OF PREACHING

In the medieval Church, preaching had been neglected, and the Mass had the central place in worship. However, in the Protestant Reformation, many theologians emphasized preaching as central to Christian worship. This was also commended by Jesus himself, who said: "Go, preach the

⁴¹Luther, Works, xxv, 154.

gospel to every creature." (Mark 16:15) Luther thought that preaching was necessary and essential, and that the Christian Church should preserve it on earth. Calvin thought that the preaching of the gospel is as necessary to the Church as light, heat, food and drink are necessary to the human body. He said:

For neither the light and heat of the sun, nor food and drink, are so necessary to nourish and sustain the present life as the apostolic and pastoral office is necessary to preserve the Church on earth. 42

In the above paragraph, I thought the expression "the apostolic and pastoral office" indicated the preaching which the priest does in the Church as his function.

The content of holy scripture was the most important source to use for preaching, the Reformers felt. And Jesus Christ is the center of that scripture and the center of that preaching. Luther said, "...the goal is nothing else but the preaching of Christ, who was conceived, born, raised again, ascended, and so on."⁴³ Luther also said:

...for the whole gospel is simply the good news of the forgiveness of sins. And whatever can be said about forgiveness of sins and the mercy of God, in the broadest and richest sense, is comprehended, in brief, in the word of the testament. For this reason, popular sermons ought to be nothing else than expositions of the mass, or explanations of the divine promise contained in this testament. This is the way to teach faith and to edify

⁴²Calvin, II, 4.3.2.

⁴³Luther, "Sermons on the Catechism" in Martin Luther, p. 211.

the Church.⁴⁴

In preaching, both the word of judgement and the word of grace must be preached at the same time. And the worshipping community has to confess its common faith. This common faith is the life of Jesus Christ and how each Christian relates to Him. As Luther pointed out:

...but be Christ for you and me, and that what is said of him and is donated in his name may be effectual in us. Such faith is produced and preserved in us by preaching why Christ came, what he brought can be bestowed, what benefit it is to us to accept him. 45

In the Reformation, the concepts of the forgiveness of sin and justification were important to explain the merits of Jesus Christ. Luther said about imputation that:

This is so because it believes that the righteousness of Christ is its own and that its sin is not its own, but Christ's, and that all sin is swallowed up by the righteousness of Christ. 46

Calvin believed that the Holy Spirit works to change people's minds in the experience of hearing the sermon. So it is not necessary for preachers to worry about the result of their preaching, what will happen because of their preaching. Calvin referred to Augustine's explanation of the power of God:

God could turn the evil men to good because he is

⁴⁴Luther, "Pagan Servitude of the Church" in Martin Luther, p. 290.

⁴⁵Luther, "Freedom of a Christian" in Martin Luther, p. 66.

⁴⁶Ibid.

almighty. Obviously he could. Why then, does he not? Because he wills otherwise; why he wills otherwise rests with him. ⁴⁷

In this explanation, Calvin refers to the doctrine of predestination. Calvin emphasized God's free will and neglected the will of man. So man's conversion could happen only by absolutely depending on God's will. Calvin said:

But the prophecy of Isaiah presses it even further home, for the Lord sends him out thus: "Go and say to the children of Israel, hear and hear but do not understand; see and see but do not perceive." Make the hearts of this people stubborn, and their ears heavy, and shut their eyes; lest they perchance see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed. ⁴⁸

So Calvin as well as Luther thought the contents of preaching had to be the Word of God. And through preaching God converted man by his own free will.

I shall take this opportunity to analyze the preaching I have done as a clergyman of the Korean Methodist Church since 1963. I had thought my preaching ought to be a sincere interpretation of holy scripture. But I thought the concepts of preaching should depend on many other sources also, for instance: moral life, social justice, honesty, diligence, family life, and so forth.

After coming to the United States, I have discovered that the preaching I did in Korea lacked something of the

⁴⁷Calvin, II, 4.24.13. ⁴⁸Ibid.

contents of the gospel. If I am to preach again, I will have to preach an interpretation of the Bible and apply the meaning of scripture to the life of present society. And it must be the gospel: the forgiveness of sins, and the love of God.

I shall now analyze the historic content of the preaching of the Korean Church. First, in the period from 1910 to 1925 many Korean preachers emphasized national independence from their pulpits, because the biggest issue of this period for Koreans was national independence.⁴⁹ Their oppression by an alien power was a heavy burden for this people. At that time, the story of Moses in the Old Testament was often preached to enlighten and give courage to the Koreans.

Second, in the period from 1930 to 1945 many Korean preachers emphasized the biblical prohibition on idol worship because at that time Shinto Shrine worship was a big threat to Korean Christians. And even eschatology was preached by many pastors. They insisted that Shinto Shrine worship could be regarded as evidence of the Anti-Christ, who was to appear just before the Second Coming of Christ. Also at this time, many preachers spoke on the vanity of earthly prosperity because the people had no hope of achieving prosperity. (Ecclesiastes 1:2) "Vanity of vanities, says the

⁴⁹I cannot prove this part with documentation, in this country; but this is my judgement.

preacher, vanity of vanities! All is vanity." This verse was favored by many preachers.

Thirdly, in the period from 1960 to 1970 many Korean churches preached on earthly prosperity. With a condition of more earthly prosperity, the preachers emphasized bringing in the tithes and offerings to the churches. Also, keeping a holy sabbath was strongly emphasized. The following Bible passage was preached often by many ministers:

And if you obey the voice of the Lord your God, being careful to do all his commandments which I command you this day, the Lord your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your beasts, the increase of your cattle, and the young of your cattle and the young of your flock. Blessed shall be your basket and your kneading-trough. Blessed shall you be when you come in, and blessed shall you be when you go out.
(Deuteronomy 28:1-6)

Besides these verses, Malachi 3:10 was preached as a favorite Bible passage. And Isaiah 56:2 was preached to emphasize keeping a holy sabbath.

Now in the 1970's, the Korean Christian churches have begun emphasizing human rights and freedom. The Korean people are more enlightened now by modern education, and their democratic consciousness increases year by year.

I have found that the content of modern preaching can be divided into two different categories. The first one is the permanent truths of God, and the other is the temporary values which change for various geographical, periodical

social, and political reasons. I think the permanent truths of God have been neglected in the preaching of the Korean Church. What has been emphasized are the temporary and changing values. So I think it is very important that the preaching of the Korean Church begin to emphasize a sincere interpretation of holy scripture.

Luther and the other Reformers reorganized the Mass by emphasizing preaching as the center of Protestant worship. Luther intended to explain the gospel, the merit of Christ--forgiveness of sins, faith, and so forth. And he rejected the merit of works. He said:

The doctrine of the gospel speaks nothing of our works or of the works of the law, but of the unspeakable and inestimable mercy and love of God towards us unworthy and lost men. 50

In this spirit, I feel, the sixteenth-century Reformers could still be instructive to the modern twentieth-century Church and to modern preachers, especially.

D. CIVIL GOVERNMENT AND LAW

Luther thought that if in this world all people were true believers, it would not be necessary for there to be princes, kings and lords.⁵¹ He used the following illustration: "A good tree does not need any teaching or law to bear good fruit, its nature causes it to bear according to

⁵⁰Luther, "Commentary on Galatians" in Martin Luther, p. 138.

its kind without any law and teaching." (Matt. 7:18)⁵²

But true believers are in the minority in this world. So Luther thought that every earthly power was ordained by God. The power of the sword is needed to protect the good and to punish the wicked.⁵³

Luther explained that there are two laws: one is civil and the other is theological or spiritual. He said:

God has ordained civil law; all laws are to punish transgressions. Every law is given to restrain sin and to bridle the wicked.

Theological and spiritual law is given to increase transgressions: that is to say, to reveal unto man the way of his sin, his blindness, his misery, his impiety, ignorance, hatred and contempt of God, death, hell, judgement and the deserved wrath of God. ⁵⁴

Consistent with his doctrine of Christian "vocation" in the secular world, Luther felt that Christians could participate in all the work of government. And it was possible for Christians to express their loyalty to earthly governments, so long as they did not command citizens to act contrary to the Word of God.⁵⁵ In the Augsburg Confession, the Lutheran view of civil government was explained:

It is taught among us that all Government in the world and all established rule and law were instituted and ordained by God for the sake of good order, and that Christians may without sin occupy civil offices or serve

⁵²Ibid. ⁵³Ibid., p. 382.

⁵⁴Luther, "Commentary on Galatians" in Martin Luther, pp. 139-140.

⁵⁵Luther, "Secular Authority" in Martin Luther, pp. 374-375, 387.

as princes and judges, render decisions and pass sentence according to imperial and other existing laws, punish evildoers with the sword, engage in just wars, serve as soldiers, buy and sell, take required oaths, possess property, be married, etc. 56

The Korean people were dominated by the Japanese for thirty-six years, from 1910 to 1945. At that time, many Korean Christians hesitated to accept occupations and positions offered by the Japanese government, because the Koreans felt dominated by that government. Due to this bitter experience, it was very difficult for Koreans to begin to trust their own government. And there remains a wide gap today between the Korean people and their government.⁵⁷

In that period the Korean people lost everything. They were forbidden even to use the Korean language and had to change their names into the Japanese style. They were forced into Shrine worship, which was the Japanese national religion. The government did not use its power for the people, but misused its power to deprive the people of all their rights.

After the Second World War, the Korean people were able to elect their own government. But they could not narrow the gap between the people and the government, because the bitter experience of Japanese domination had influenced this people in a seemingly permanent way.

⁵⁶Leith, p. 72.

⁵⁷This is the common judgement of the Korean people.

In the Augsburg Confession, the Lutheran Church insisted that when people under the sinful domination of a civil authority could not choose the right way, then Christians should obey the will of God instead:

Accordingly, Christians are obliged to be subject to civic authority and obey its commands and laws in all that can be done without sin. But when commands of civil authority cannot be obeyed without sin, we must obey God rather than men. ⁵⁸

The Korean Church failed to choose the right way in the time of the Japanese domination: For instance, in the 1930's the Korean Methodist Church and the Catholic Church, under Japanese pressure, submitted without resistance to the worship of Shinto Shrines.

Yet in 1938 the Korean Presbyterian Church tried to resist the policy of Shrine worship and was persecuted by the Japanese police. In that year, 400 delegates to the Presbyterian General Assembly had to submit to the demand of Shrine worship, even though some of the delegates struggled continually against the government's pressure, and many of them were put into jail.

Martin Luther had pointed to the Bible passage of Matthew 10:28:

Fear not them which kill the body and after that have power to do nought; but rather fear Him who after He has killed the body has power to condemn to hell. ⁵⁹

⁵⁸Leith, p. 73.

⁵⁹Luther, "Secular Authority" in Martin Luther, p. 384.

The Reformation Lutheran Church had accepted the government's right to use the sword. After reading these several verses, I thought that the Korean people might have rightfully used some weapons in their Independence Movement in 1919. But regretfully, the Korean people did not have the courage to resist Japan with weapons.⁶⁰ The chief reason was that the Independence Movement was led by leaders of the Christian churches who knew only one way, the peaceful demonstrations learned through the missionaries. And at this time, as noted above, the group of missionaries had declared their attitude as neutral.⁶¹

It was very difficult for the missionaries to encourage the Korean people's Independence Movement. The missionaries taught the Koreans only that non-violence was the best virtue of the Christian.

Also, the American government did not express sympathy for the Koreans because, in the early 1920's, the British and American governments intended to prevent Russia's drive toward southern, unfrozen harbors, and therefore supported the Japanese as a counter-power to Russia.⁶² So while these two governments supported Japanese military

⁶⁰This is my own opinion.

⁶¹Harry A. Rhodes, History of the Korea Mission (Seoul: Y.M.C.A. Press), I, 501.

⁶²Cornelius Osgood, The Koreans and Their Culture (New York: Ronald Press, 1951), p. 279.

power in the Far East, many Korean people were killed by the Japanese police, who had the most modern weapons.

Luther, in explaining the necessity of using the sword in some cases, referred to the words of Jesus:

Therefore, even though Christ did not bear the sword nor prescribe it, it is sufficient that he did not forbid or abolish it, but rather endorsed it; just as it is sufficient that he did not abolish the state of matrimony, but endorsed it, though he himself took no wife and gave no commandment concerning it. ⁶³

The sword then can be used to protect the good people as well as to destroy the wicked. I thought that this principle should not only be applied to the authority of governments but also could be applied to people who live under the oppression of cruel invaders. As Luther explained the possibility of using the sword for a divine purpose:

If the state and its sword are a divine service, that which the state needs in order to wield the sword must be a divine service. These must be those who arrest, accuse, slay and destroy the wicked, and protect, acquit, defend and save the good. ⁶⁴

Luther thought that if the whole world were Christian, the commandment of Jesus Christ (to turn the other cheek) would apply to all men, and the Word of God would be kept by them. However, in many cases Christians are the minority within a non-Christian world. To explain this situation, Luther used the illustration of a small group of

⁶³Luther, "Secular Authority" in Martin Luther, p. 379.

⁶⁴Ibid., p. 381.

weak sheep among many cruel lions in the same cage:

If the whole world were Christian, all these words apply to it and it would keep them. Since, however, it is unchristian the words do not apply to it, nor does it keep them, but is under another rule in which those who are not Christians are under external constraint and are forced to keep the peace and do what is good. 65

In the early years of the twentieth century, the Korean people were damaged by the cruel power of a foreign government. How different was Luther's ideal for the best government, one where the power of government was used to serve the people in the spirit of imitation of Jesus Christ:

Behold, Christ, the chief ruler came and served me, sought not to have power, profit and honor from me, but only considered my need, and did all He could that I might have power, profit and honor from Him and through Him. I will do the same, not seek mine own advantage, and thus serve them by my office, protect them, give them audience and support, that they, and not I, may have the benefit and profit by it. 66

The ultimate goal of government, in my view, has been explained in the Old Testament:

They shall beat their swords into plowshares and their spears into pruning hooks, and no one shall lift up the sword against another, neither shall they busy themselves in war anymore. (Isaiah 2:4)

In recent years, the Korean Christian churches have forced their government to become more responsive. The Korean Catholic and Presbyterian churches have criticized the dictatorship in a loud voice. I think this movement should be regarded as a useful action by the Christian

65 Ibid., p. 372. 66 Ibid., p. 394.

churches.

But the Korean Methodist Church did not participate in the common voice against the government dictatorship. Because this church was wandering in the situation of its inner struggle, it could not become involved in the struggles of the political world.⁶⁷

In December, 1974 newspapers reported that an American missionary named George Ogle was expelled from Korea by the Korean government. I think this was the first case of a missionary being expelled from Korea for encouraging the local people's struggle for human rights.

This struggle for human rights has to keep on. The experience of the Independence Movement in 1919 taught that independence must not become a temporary movement. Because most of the thirty-three leaders gave up the movement, due to pressure from the Japanese police, so the Independence Movement was stopped by its loss of leadership. I thought however that a people who can struggle against the power of an alien invader are also the ones who can resist an indigenous dictatorship. In this situation, the Korean Christian churches have a duty to lead the Korean people toward true liberty and human rights.

In Calvin's thought I find perhaps a more optimistic attitude than in Luther's regarding the possibility of

⁶⁷This is my own judgement.

establishing a truly just government. Calvin emphasized that the secular magistrate has to use his power to fulfill the will of God, and that government has to protect the people with its secular power.

Calvin referred to the thought of St. Paul who stated both that power is an ordinance of God (Romans 13:2) and that there are no powers except those ordained by God (Romans 13:1). Further, to Paul, the princes are ministers of God for those doing good, unto praise; but for those doing evil, they are avengers unto wrath (Romans 13:3-4).⁶⁸

Calvin thought that the many kings who were written of in the Old Testament--such as David, Josiah, Hezekiah--were approved in their offices by God himself. Calvin also said that:

No one ought to doubt that civil authority is a calling, not only holy and lawful before God, but also the most sacred and by far the most honorable of all callings in the whole life of mortal men. ⁶⁹

Likewise, Calvin thought that Christian people could influence their government with effective power, by receiving that power from God. He expressed his concern for the people's liberty in his Commentary on I Corinthians (10:29). And he was opposed to systems of tyranny or anarchy.⁷⁰

I find that Calvin also recognized war as lawful:

⁶⁸Calvin, II, 4.20.4. ⁶⁹Ibid., II, 4.20.8.

⁷⁰Ibid.

But king and people must sometimes take up arms to execute such public vengeance. On this basis we may judge wars lawful which are so undertaken. For if power has been given them to preserve the tranquillity of their dominion... 71

In Luther's "Commentary on Romans," he referred to St. Paul's support for Christian obedience to secular authority. Paul had said, "Let every soul be subject to the governing authority." (Romans 13:1)⁷² Luther also referred to a passage in I Peter 2:13: "Be subject for the Lord's sake to every human institution."⁷³

Luther indicated why Christians should obey secular authority. He said that God gives us spiritual freedom; but while a Christian is living on this earth, he can obey the secular authority with his fleshly body and mind, which are only temporary. He thought that Christian obedience to the secular authority should be done for the Lord's sake because such obedience need only be temporary.

Luther also thought that the governing authority of his own age had been helpful and beneficial to the Christian Church. He criticized the attitude of the Anabaptists who were "...all the time prating...'we are the servants of the God of heaven, we should be servants to no man.' But this is to serve neither God nor man," he said.⁷⁴

⁷¹Ibid., II, 4.20.11. 72

⁷²Martin Luther, "Lectures on Romans" in Luther's Works (St. Louis: Concordia, 1972), xxv, 468.

⁷³Ibid., xxv, 469. ⁷⁴Ibid., xxv, 470.

But in I Corinthians 9:19, Paul had said, "For though I am free from all men, I have made myself a slave to all, that I might win the more..."

I have thought seriously about the difference between Luther's situation and that of the Korean people of today. Luther apparently had the freedom to choose whether or not to obey the secular authority. But the Korean people, in many cases, were forced to obey by the weapons of a foreign power.

Luther had referred to Galatians 5:13, "Through love be servants of one another."⁷⁵ But the Korean people were forced to become the slaves of a foreign power, from the end of the nineteenth century to the end of the Second World War. Even today the Korean people still live in a situation made unstable by the self-interested struggles of the strong nations.

When in 1919 the Korean Independence Movement began, the Korean people did not receive any encouragement from the missionaries to use weapons. But Calvin had explained that invaders could be regarded as robbers. He said:

For it makes little difference whether it be a king or the lowest of common folk who invades a foreign country in which he has no right, and harries it as an enemy. All such must equally be considered as robbers and punished accordingly. ⁷⁶

⁷⁵Ibid., p. 474. ⁷⁶Calvin, II, 4.20.11.

I would like to teach this theology of Calvin to my people, who have suffered for a long time under the heavy bondage of many strong nations.

Still I think about how the Christian nations could influence the history of the Korean people, how they could help the Korean people gain the reunification of their country, how the Christians of the west could do mission work in North Korea. This is my anxious concern. The Korean people need reunification. And the northern half of the country needs the Christian gospel.

Part III

CONCLUSION

In this conclusion to my paper, I would like to explain the following concerns: the Church and society, how to heal the wounds caused by the division within the Korean Methodist Church, and the situation of Korean immigration in the United States.

A. THE CHURCH AND SOCIETY

In the case of the Korean nation, both North and South Korean governments rule their people through dictatorship.¹ The North Korean government was established in 1946 under the leading of Kim, Il Sung. It was a provisional government. Then on September 9, 1948 a permanent government was organized as the People's Democratic Republic of Korea. Since 1946 the people of North Korea have been oppressed by the dictatorship of Kim Il Sung.

In the case of South Korea, in May, 1961 an Army general by the name of Park Chung Hee took political power by military coup d'état. After that he was elected as President of the Third Republic of Korea in October, 1963. He has ruled the people of South Korea ever since. The people

¹For the following section, see "Mission Through People's Organization" (South Korea: IDOC Documentary Participation project, 1974), pp. 1-11.

of both Koreas do not seem to have any chance to avoid the oppression of dictatorship.

Yet the Koreans have had some experience of rising up against oppressive political power, for instance, in the Independence Movement of 1919, in the anti-colonial struggles of the Korean people, and in the April student revolution of 1960.

In my understanding, these struggles succeeded only in the beginning, but without strong leadership, they could not continue. So the struggles ceased, without any good fruits. And the Korean people fell again and again into the hands of oppressors.

I believe the Church ought to become a strong power in order to lead this people to real liberty. And the Church could tell the people of the promises of God and their hope in God through the work of Jesus Christ. The Church should teach this people that God is the only power we have to fear. As Jesus said: "Fear not them which kill the body and after that have power to do naught; but rather fear Him who after He has killed the body has power to condemn to hell." (Matt. 10:28) Only God can be ruler of our lives, and no other can take his place as Lord.

In recent years, South Korea has had to struggle against dictatorship. In 1971, President Park was elected to a third term, supposed to end in 1975. But he declared a state of national emergency in December 6, 1971 to prolong

his hold on power. And the national assembly allowed him to keep this special power. They agreed to the following:

1. To speedily establish a national security system.
2. To eliminate all elements of social unrest without leniency.
3. To punish persons who make irresponsible criticism of the security question.
4. To encourage a spontaneous effort for security.
5. To establish a security-centered value system.
6. In certain situations, to suspend some individual freedoms.²

With these powers, President Park and his government arrested many students and good citizens who opposed his dictatorship.

In this situation, the Church has an obligation to enlighten the Korean people. Of course, it will take a long time to achieve this goal, and we will have to struggle against the dictatorship. A document commented that:

There are several active groups emerging in Korea and abroad that are potentially revolutionary forces, and some Christian groups are forming to make significant contributions to this process. This is the time for Christians to act to witness to God's Lordship in history. ³

²Ibid. ³Ibid., p. 11.

B. HOW TO HEAL THE WOUNDS CAUSED BY DIVIDING
THE KOREAN METHODIST CHURCH INTO MANY FACTIONS

In 1930 the Korean Methodist Church was established by two missionary groups: the Methodist Episcopal Church and the Methodist Episcopal Church, South. These two groups already, since 1910, had worked through the Union Theological Institution to provide theological education for the Korean people.⁴ Alfred W. Wasson explains the process of uniting the two missionary groups into an autonomous Church:

In 1927 the two Annual Conferences in Korea memorialized their respective General Conferences for authority to be united into one Korean Methodist Church. Favorable action on the memorial was taken by the General Conference of the Methodist Episcopal Church in 1928, and by the General Conference of the Methodist Episcopal Church, South, in 1930. Five commissioners from each of the two Churches in America met with five elected and five appointed commissioners from each of the Korean Annual Conferences, in November, 1930, and completed arrangements for setting up an autonomous Church. In accordance with their action, the first General Conference of the Korean Methodist Church met in Seoul, December 2 through 12, 1930. ⁵

I have to admire the spirit of the missionaries who united their mission work for the one purpose of organizing the Korean Methodist Church. However, at the General Conference held in December, 1974, the Methodist Church was divided into its present three groups. This division was in

⁴Alfred W. Wasson, Church Growth in Korea (New York: Rumford, 1934), p. 151.

⁵Ibid.

contrast to the spirit of the missionaries who worked so hard for union in 1930.⁶

I think that reunion of the Church will not be possible in the next four years, because the present bishop and his cabinet are not willing to rejoin the separated groups. But I am sure the new leaders of the church, to be elected four years after, will be able to make a reconciliation. The Korean Methodist Church must reconcile with each group: the Southern, the Northern and the group of renewal.

The Korean Methodist Church must also express appreciation to the United Methodist Church in the U.S.A. for supporting the mission fund. The fund must be used for the whole Church, without any struggle between groups. But in many cases this mission fund became a cause for division. It was not wrong on the side of the givers, but it was an absolutely wrong attitude on the side of the receivers.

I have found that in 1972 United Methodism's Board of Global Ministry gave support to the Korean Methodist Church in the amount of \$268,601.⁷ It can be itemized as follows:

⁶Pat Sites, "U.N. leaders Korea-bound," News Pulse, III:6 (January 24, 1975), 3.

⁷Korean Methodist Church, Journal of the Annual Conference, 1973, p. 362.

Table 5

The Mission Fund From the United Methodist Church

Parish Development	\$ 58,855
Education Affairs	56,097
Health Affairs	29,749
Social Affairs	81,971
Communications	9,349
Rural Affairs	7,220
Administrative Affairs	23,096
Other	2,264

Total:	<u>\$268,601</u>
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Besides this mission fund, the United Methodist Church in 1972 supported the Korean Methodist Church with \$320,000 for a special project for the mission schools.⁸ Yet on January 24, 1975, Pat Sites, in the United Methodist Report, named News Pulse, told about the moratorium of the Korean Church, as follows:

...a breach...has caused the Board to place a temporary freeze on mission funding for the Korean Church. Announcement of the 'go-see' tour came in the wake of a move by the Board's World Division to withhold funding from \$142,500 budgeted for 1975, after a December 'schism' in the Korean Church.⁹

Still, the Korean Methodist Church does a lot of things in cooperation with each group, for instance, the work of mission. In 1972 the Board Meeting of the Korean Methodist Church decided to support mission work among the North Korean people.¹⁰ The plan was adopted with broad

⁸Ibid. ⁹Sites, p. 3.

¹⁰Korean Methodist Church, Journal, 1973, p. 315.

support. The Korean Methodist Church has already sent several missionaries to places such as Sarawak, Japan and Borneo.¹¹ In this situation, the Korean Methodist Church must reconcile each group as soon as possible, so as to achieve a common goal in Christian love.

I would like to suggest here how I think the Korean Methodist Church can heal the wounds caused by its division into many factions.

First of all, I want to indicate the gap of living standards between the pastors of rural and urban areas. Many pastors of rural churches are living almost in starvation conditions. So they have expressed their complaints in Annual Conference. I think the pastors' unequal living standards have caused division by organizing inner church political groups. Some salaries of rural church pastors are only one-fourth the salaries of urban church pastors. So they have to face many serious financial crises to provide a living for their families. And the education of their children is another difficulty they face.

I want to suggest one way to solve this problem. I think the Annual Conference has to decide on a minimum basic salary for rural pastors. And the salary gap between the pastors of rural and urban areas has to be narrowed. If the

¹¹Ibid., pp. 315-316.

church cannot sufficiently support the pastors of poor churches, the Annual Conference should help them with funds received from the urban churches.

Secondly, I would like to suggest changing the system of one-bishop government. Now only one bishop governs all the churches of the Korean Methodist Church, which make up four annual conferences, thirty-six church districts, and 1,493 local churches.

The one-bishop system was fit for the time of the 1940's, when Korean Methodists had only 450 local churches. Now the situation is quite different, and the number of local churches has increased to 1,493. I think that the one-bishop system does not fit our Church at this point. And I want to suggest changing this one-bishop system to a system of four or five bishops. I am sure that, if we do this, the struggling and strife in the church will decrease.

Third, I would like to suggest the need for the power of bishops to be checked. I want to indicate that the right of appointment by the bishop has become a crucial source of church political struggle, so I would like to see a decrease in the power of the bishop.

Fourth, I would like to suggest that the Church become self-supporting and stop receiving mission funds from the United Methodist Church in the U.S. The fund has been very helpful to our church's growth, but the attitude of those receiving it is now a problem. The fund has become

the cause of struggles between groups who try to monopolize its use for their own benefit.

An alternative would be for mission funds to go directly from the Mission Board to the small churches or schools which really need the help. As I understand, some large schools which can support themselves sufficiently have been receiving financial support from the mission fund for years. But some small schools which really needed this help could not receive it. So I suggest giving mission funds directly to the right institution or church, without going through the Korean church headquarters.

Fifth, the theological education system has caused problems. There are two theological institutes which are accredited institutions of the General Conference of the Korean Methodist Church and of the Korean government. These institutes teach at the college level. So students enter these schools right after completing high school. Every year, too many students graduate from these two schools. I think that so many candidates for the pastorate cannot receive suitable positions every year. So this has been another cause of struggle between Christians.

I therefore suggest decreasing the number of pastor candidates, and increasing the level and quality of their education. I hope that the theological education system changes from the undergraduate level to a graduate-school level.

C. THE SITUATION OF KOREAN IMMIGRATION IN THE UNITED STATES

The history of Korean immigration to the United States began in 1903, when 93 immigrants arrived in Honolulu, Hawaii.¹² Most of them were employed as workers in the sugar cane fields. During the years from 1903 to 1905, Korean immigrants increased to 11,000. At this time the threatening Japanese invasion of Korea made the situation very difficult. So, many Koreans emigrated to the United States. Many Korean patriots came to this country without any visas, but as exiles. At this time Hawaii and Los Angeles were centers of Korean immigration.

Since 1970 Korean immigration has again increased. As I understand, as many as 300,000 Korean immigrants now live in the United States. My own judgement of the Korean population, through reports from many acquaintances, is as follows:¹³

Los Angeles	80,000
Hawaii	70,000
New York	50,000
Chicago	35,000
San Francisco	35,000
Other places	50,000

Most of these Korean immigrants have been new arrivals.

¹²I learned this in the STC class, "Christian Mission Strategy and Theology for the Asian in the U.S.A., Summer 1974.

¹³This is my own judgement, arrived at through the reports of many personal acquaintances.

One of my friends has researched the problems of Korean people as a social worker. He indicates the problems as follows: under-employment, financial problems, family relationships, immigration status changes, family separation, language problems, marketing problems, housing problems, and others.

I think the language problem is most serious for the Koreans. The language education in Korea is not sufficient to train people to come here without language problems. Even though many Koreans have studied at some college or university, many of them cannot speak the English language fluently.

A monthly newsletter has described the language difficulty of the Korean people. The reporter indicated that 75% to 85% of Korean families have one or more members who have graduated from college or university in Korea, but:¹⁴

40%	can speak no English
25%	speak some English
10%	can communicate with some difficulty
15%	can communicate with little difficulty
10%	can speak English well

This language ability is very closely related to their occupational life in this society. Many Korean medical doctors are working as laboratory technicians; nurses are working as nurses' aides; university professors are working as file clerks, etc. In Los Angeles 90% of the jobs for

¹⁴Gidra, No. 3 (1974).

Korean women are in sewing.¹⁵ Many other jobs taken are as janitors, laborers, warehousemen and service station attendants.

In this situation, the Korean Christian Church has a lot of things it could do for this people. In this Los Angeles area, more than 200 ordained Korean pastors now live. I think this is a time for pioneering for the Korean pastors and the Christian churches. Also, the competition between Korean pastors in this area is very serious.

Korean pastors in America can be divided into at least three groups.¹⁶ In the first group are the pastors who have some chance to receive an education in this society and have some connection to the churches of this society. In the second group are those pastors who have no education here, but who can work in the churches which provide support for these pastors. And in the third group are those pastors who do not have any chance for education here and do not have a church which can support them. This is the general situation of Korean pastors in the United States.

I will now deal with several points which are vital to the Korean Church in the United States.

First of all, as I understand it, the Korean Church in the U.S. seems to lack a true or pure Christian kerygma.

¹⁵From class in Mission Strategy, Summer, 1974.

¹⁶This is my own analysis.

Traditionally, the church's task has been divided into three categories--kerygma (teaching and preaching the gospel), koinonia (the establishment of a fellowship with a vertical dimension), and diakonia (the implementation of the faith in loving service). ¹⁷

I have felt that the Korean Church in the U.S. lacks something as a "community of believers." I have found that many Koreans go to church because of their loneliness in this strange country, as "sojourners," but not many go to church out of religious faith. So many pastors have tried to go along with this kind of congregation, without preaching Christian truth.

For this reason, in many cases the Christian kerygma is not preached to them, but the church is regarded only as an organization of fellowship. As I understand, this kind of church might survive for a time in an ordinary situation. But I am sure that, when the church faces a difficult crisis, this kind of church will be so weak that it may be destroyed, like a house which has been built on a foundation of sand.

I would like to suggest that the Korean Church must preach the kerygma, even though it is difficult to do before unbelievers.

Secondly, I feel it is much better for Korean congregations to choose a fully qualified pastor as their minister. Many persons who have no theological education are doing the

¹⁷Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 46.

church work of ministers, which I think is worse for both sides, both the congregation and the minister himself.

Thirdly, I had a good chance to learn from the itinerant mission work of the first American missionaries to Korea. This pattern gave me good insight for mission work in the United States. They always looked out for the proper place to start a mission.

As was mentioned earlier, in recent years the Korean population in the United States has increased rapidly. In April of 1975 newspapers reported that the Korean government announced that it is contacting the proper governments in North and South America for 50,000 immigrants, through a government program, from 1978 to 1985. I am sure that Korean immigrants to this country will increase greatly under this program. So I think it is necessary to research with a keen sense of where Korean immigrants are resettling. And it is necessary to prepare a Christian mission for them.

Fourthly, I think the Korean Church in America has to stand by itself, to be self-supporting. As I understand, many Korean churches have received some financial support from the American churches. And in many cases, the Korean people have been involved in serious struggles with each other because these people failed to receive the help from American churches with a right attitude.

And I believe that the Korean Church has to grow rapidly enough to establish its own church buildings through

a long-term building plan. Now, many Korean churches are borrowing the use of American churches. I think the Korean Church has to grow up and become self-supporting and self-reliant in its new home in the U.S.

Finally, I found that the Korean people in the U.S. really need a Christian service (diakonia) from the church. So the Korean Church will have to do a lot of work to serve the newcomers. As I already indicated, many newcomers have a serious problem with the English language. I think the Korean Church must help them to open their mouths, ears and eyes.

I have found that many Korean immigrants have lost confidence for getting along in this new strange society. How to give them new hope and new encouragement? I think this is the holy obligation of the Korean Church in the U.S.A.

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